

AUM

THE SANSKAR VIDHI

(The Procedure of Sacraments)

of

Swami Dayanand Saraswati

English Translation

by

Acharya Vaidyanath Shastri

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PUBLISHER'S NOTE
(First Edition)

It gives me great pleasure to present English version of 'Sanskar Vidhi (code of Aryan rituals and sacraments) of Swami Dayanand Saraswati, the illustrious founder of the Arya Samaj (Vedic Church) before the general public. It is to meet an overdue necessity and to fill up a gap which was actually felt when I was abroad on *prachar* mission, that this version has been brought out

This book formed a very important item of the publications that were designed to be undertaken on the sacred occasion of Arya Samaj foundation centenary

My thanks are due to Shri Acharya Vaidyanath Shastri who needs no introduction. At Sabha's request specially that of mine, he took up the work and carried out the way.

I hope that this will enjoy greatest possible popularity.

O.P. TYAGI
Ex. M.P.
Secretary

Sarvadeshik Arya Pratinidhi Sabha,
3/5, Maharshi Dayanand Bhawan,
Ramlila Ground, New Delhi.

Publisher's Note

(Second Edition)

For us it is a matter of great pleasure that we are presenting the Second Edition of Sanskar Vidhi (the procedure of sacraments) by Great Swami Dayanand Saraswati who galvanized a new spirit and enthusiasm among the scholars and the people towards the study of the Vedas and practice of Vedic sacraments rituals and Yajnas. This english translation proved to be a gift for the english-knowing people in country and abroad. We are not required here to express any word regarding the antecedents of the author of the translation as his performance of tremendous task itself fulfil that need.

The work is ready and very soon go to the hands of the readers. We express here own sense appreciation for the work done by Shri Ramesh Chandra Shastri, the Karyalaya Sachiva and Shri Rambhul Sharma Accountant of the Sabha and the printer Jan Shakti Mudran Yantralaya, Shahadra, Delhi who took great interest in reading the proof, designing get up and printing the book.

Ramgopal Shastriwale

President

Sarvadeshik Arya Pratinidhi

Sabha, New Delhi-110002

Dated 1st January 1985

It was a great, important and equally difficult task which was not done upto this time. The requirements, pressing needs and requests were made from all the corners of the Aryan world that "Sanskarvidhi" should be appropriately translated into English. I, without desiring any credit due to the tremendous work, have to say that I took this undertaking and completed to my satisfaction. Without having any air of self aggrandizement, I can say that I translated this book in true letter and spirit of the great teacher, Swami Dayananda Saraswati and the translation is completely and unscrupulously faithful.

My thanks are due to my friends, who asked me to take up the venture as well as the Publisher and Printers and other colleagues for their unstinted cooperation.

ACHARYA VAIDYANATH SHASTRI

BARODA

7th January, 1976

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॥ ओ३म् ॥

नमो नमः सर्वविघ्नो जगदीश्वराय ।

अथ संस्कार विधिं वक्ष्यामः

ओं सह नावबतु । सह नौ भुनक्तु । सह बीर्ष्यं करवावहे । तेजस्वि
नावधीतमस्तु । मा विद्विषावहे । ओं शान्तिः शान्तिः शान्तिः ॥

तैत्तिरीय आरण्यके । अष्टमप्रपाठके । प्रथमानुवाके ॥

सर्वात्मा सखिदामन्यो विष्वदिषिष्यकृद्विभुः ।
भूयात्तमां सहायो नस्तर्षो न्यायकृच्छुषिः ॥ १ ॥

नर्भाक्षा मृत्पुष्यमृताः संस्काराः षोडशैव हि ।
वस्यन्ते तं नमस्कृत्यान्तविघ्नं परेश्वरम् ॥ २ ॥

वेदाविज्ञास्त्रातिद्वान्तमाध्याय परमावरात् ।
धायैतिह्यं पुरस्कृत्य शरीरात्मचिद्युद्धये ॥ ३ ॥

संस्कारैस्तंस्कृतं यद्यग्नौध्वजम् सद्युतमम् ।
अतंस्कृतं तु ग्रहतोके तद्यग्नौ प्रकीर्त्यते ॥ ४ ॥

अतः संस्कारकरणे क्विप्तामुद्रणो बुधैः ।
शिक्षणीयविभिनित्यं सर्वथा सुसचर्जनः ॥ ५ ॥

कृतानीह विद्यानामि ब्रह्मब्रह्मनतत्परः ।
वेदविज्ञानविरहः स्वार्थिभिः परिजोहितः ॥ ६ ॥

अथार्थस्ताम्बजादृश्यं चिन्तते वेदनामतः ।
अनादीं कुक्षयोवायं संस्कारविबिधतनः ॥ ७ ॥

बहुभिः सङ्कर्षस्तम्बह् मानवप्रियकारकैः ।
अनृतो ह्यवकरणे कर्मजोऽहं नियोजितः ॥ ८ ॥

इवाद्या ज्ञानमो विलसति परो बह्वचिहितः ।
तरस्वत्यस्वाद्ये निवसति मुखा सत्यनिजवा ।
इयं स्वातिर्यस्य प्रसन्नपुत्रपुत्रा होतारवाऽस्त्येननायं
अमो रचित इति बोद्धव्यमनयाः ॥ ९ ॥

यत्नं राधाकचमन्त्रेऽप्ये कातिकस्यान्तिमे दत्ते ।
अनादीं तनिवारेऽयं अन्वारम्भः कृतो मया ॥ १० ॥

विमुक्तेवाकचमन्त्रेऽप्ये सुधीं मत्तोऽसिते दत्ते ।
अयोध्यायां रवी वारे पुनः संस्करणं कृतम् ॥ ११ ॥



All humble obeisance to Om who is the creator of all and the master of the universe.

Now here to begin with we will describe the procedure of sacraments.

Let us both, the teacher and taught preserve the standard of education together, let us eat together, let us resort to endeavour and exertion together, let whatever we have learnt be sound and fruitful.

Taittiriya Aranyka, VIII-1

May God Who is the spirit of all, who is Existent, conscious and All-bliss, who is the creator of the universe, who is the first cause of the universe, who is All-pervading, who is the master of all, who is holy by nature and who is the dispenser of justice, be our helpful guide (in this undertaking).

The sixteen sacraments beginning with impregnation and ending with death will be described by us after paying our homage to Him who is the paramount Lord and Possessor of infinite knowledge.

(These sacraments will be described by us for the purification of the body and the soul by giving full consideration to the principles of the scriptures of which the first is the Veda, with due respect and keeping the history of the Aryas before our mind ³

Whatever is purified and refined through the sacramental process in this world is pure and excellent and whatever is not thus purified and refined is described impure in this world ⁴

Therefore, auspicious endeavour should be made in performing the sacraments, by the learned men through instruction and herbacious plants always altogether.⁵

In this subject various procedures of conducting sacramental ceremonies have been laid down by the persons engaging themselves in compiling the books, who are bereft of the knowledge of the Veda and have selfish motives and are totally confused.⁶

Refuting them with proofs, authorities and reasons this excellent book of sacramental procedures in being written by me according to the dicta and dictates of the Veda for the easy perspicuity of the people.⁷

On having been persuaded from time to time by many gentlemen devoted to the good of the people. I took up the work of writing this book.⁸

O pious persons! let it be known to you that this book (*the sanskarvidhi*) is written by this author in whose name the word 'Anand' which is found in Brahman, the Supreme Being occurs after the word 'Daya' the word 'Sarasvati' who resides in truth gets its place thereafter i. e. after Anand, and thus whose conspucuity is Dayanand Sarasvat, which disseminate virtues and the only home of which is God.⁹

This book I began to write in the middle of the month of Kartika on Saturday, the day of Amavasya in the year 1932 (Vikram).¹⁰

The amended edition of this book was prepared again on Sunday, the day of Trayodashi of dark half of the month Ashadha in the year 1940 (Vikram).¹¹

In the beginning of all the *Sanskaras* one learned of sensible man should chant the following Mantras with the meaning thereof and thus take to the eulogium, glorification, prayer and meditation on God with concentrated mind and others present should hear attentively and consider over them seriously.

Invocation Prayer and Communion

१. विश्वानि देव सन्निधुं रितामिषरागुच ।

यजुःप्रसादात् प्राप्नुय ॥

(१) यजु० म० १० मं० ३

O All-creating, Almighty, Pure-natured God Thou art the giver of all pleasures, please keep far from us all evils, bad habits and pains and make us attain whatever be beneficial to us,

२. हिरण्यवर्गः सज्जसंतापे वृत्तस्य चातः पतिरेव चासीत् ।

त वाचां नृसिंहीं प्राप्नुये वा कर्त्तुं देवाय हविषा विधेम ॥

(२) यजु० म० १३ मं० ४

The Divine Power who is refulgent by nature and who possesses all the luminous worlds within Himself and existed before the creation of this world and from the very eternity is the only one conspicuous and animate Lord of all the created objects. He is sustaining this earth and the Sun etc. to that All-blissful Divinity we offer our humble worship with attainable yogic concentration and devotion.

३. य आत्मवा वसता यस्य विश्व उपासते प्रतिष्ठं यस्य देवाः ।

यस्यैकाग्रचित्तं यस्य वस्तुः कर्त्तुं देवाय हविषा विधेम ॥

(३) यजु० म० २५ मं० १३

He who is giver of spiritual inspiration and physical, spiritual and social vigour. He who is worshipped by all, whose governance and order is carried out by all luminous bodies and enlightened, whose shelter (*grace*) is immortality whose dis-favour and disobedience is the cause of pains like death etc., to that All-blissful Divinity who is the giver of all knowledge we offer our humble worship with conscience and spirit and be ready to obey His commandments

४. यः प्राच्यतो निमिषतो बहिर्येव इन्द्राया वसतो वस्तुम् ।

य इति कस्य द्विपदवस्तुमवः कर्त्तुं देवाय हविषा विधेम ॥

(४) यजु० म० २३ मं० ३

He who by His sublimity is the sole ruler of the living and non-living beings existing in this world, He who governs the bipeds and quadrupeds; to that All-blissful Divinity we offer our humble homage dedicating to Him all that belongs to us in obeying His command.

५. येन द्यौश्चा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः ।

यो अस्तरिणे रजतो विमानः कस्य देवाय हविषा विधेम ॥

(५) मनु० अ० ३३ अं० ६

He by whom the resplendent Sun and the earth have been made firm, who has held under His possession the pleasure and the bliss of salvation, who has measured, created and gave motion to all the worlds in the unbounded space moving in the manner as birds fly in it, to that All-blissful Divinity we offer our worship with our full devotion.

६. प्रजापते न त्वदेतात्मनो विद्वा अस्मानि परिता मनुव ।

यत्कामास्तु कुतस्तान्मो अस्तु ययं स्वाम कस्यो रयोवात् ॥

(६) ऋक्-१०-१२१-१०

O *Prajapati* (Lord of the entire creatures) there is no other entity besides Thee who can maintain command over and surpass all these created animate and inanimate objects, i. e. Thou art Paramount. Aspirant of whatsoever we offer our worship to Thee please grant them, we may by Thy grace be possessors of all kinds of wealths and high possessions.

७. स नो वसुधैविता स विधाता आमानि देव भूवनानि विद्वा ।

यत्र देवाः कुतस्तानात्मानास्तुतीये आत्मन्धरवत् ॥

(७) मनु० अ० ३२ अं० १०

He is giver of all prosperity to us like brother, He is our procreator and He fulfils all of our aspirations, He knows all the worlds, all the names, localities and created objects of this universe, it is in Him where the men of wisdom obtaining salvation move freely after having been free from worldly pleasures and pains in the third stage of their divine life. He is our preceptor, teacher, ruler and administrator of justice. We with all offer our worship to Him.

८. ज्ञाने नमः सुखदा राये अस्मान् विभ्वानि देव यदुक्तानि विद्वत् ।

सुखोपलब्धस्तु त्वराजमेवो नृपिष्ठान्ते नमः उल्लिखिते ॥

(८) यजु० म० ४० मं० १६

O Self-refulgent Divinity Thou art All-knowledge and illuminator of all the universe. Please lead us on the path of virtue for the acquirement of physical and spiritual wealth inclusive of science, Kingdom etc, Thou knowest all the procedures of works and wisdom underlying therein and please grant all this to us leading us on the path of righteousness. Please keep us immune from sinful acts which transgress nature and its law. We may remain ever-engaged in uttering Thy praises in various ways.

It is the end of the performance of invocation, prayer and communion.

Recitation of Benedictory Hymns

१. अग्निवीडे पुरोहितं यज्ञस्य देवमुत्पन्नम् ।
होन्नारं रत्नधातवम् ॥

ऋक् १-१-१

I describe the attributes of Self-refulgent Divinity who is upholder of universe from very eternity the illuminator of all activities and the sole object of adoration in all seasons, the most Bounteous and the great possessor of shining wealth.

२. त नः पितेः सुनवे ऽग्रे नृपायनोऽयम् ।
सदास्वा नः स्वस्तये ।

ऋक् १-१-२

That Thou O Self-refulgent Divinity ! be easily accessible to us and be with us ever for our well-being just like a father to his son.

३. स्वस्ति नो मिमीतामग्निना भग स्वस्ति देव्यदितिरनर्बन्धः ।
स्वस्ति पूषा भद्रुरो बधातु नः स्वस्ति छात्रावृषिर्बो मुचेतुना ॥

ऋक् २-४१-११

O Great Lord ! May the teacher and preacher by Thy grace be engaged to do our good; may the science of electricity be for our prosperity when we are deprived of other means of conveyance, may the cloud with its protective power bestow prosperity upon us, may the heaven and earth being the source of all sciences be for our prosperity.

४. स्वस्तये वायुमुत्पन्नानि तीर्णं स्वस्ति भुक्तास्वस्त्यसि ।

बृहस्पति तर्जनं स्वस्तये आदिवासी भवन्तुः ॥

अ० ४-४१-१२

O Ye Lord, May we by Thy grace propagate the knowledge of air for our prosperity, may we spread for our prosperity the knowledge regarding moon which gives protection to word by its operation, may we preach for our well-being the knowledge of the Lord of speech with His other co-operating forces, may twelve months of the year be for our prosperity.

५. विश्वे देवा नो अद्या स्वस्तये वंशानरो वजुरग्निः स्वस्तये ।

देवा अवनन्मथ स्वस्तये स्वस्ति नो वयः वात्संहसः ।

अ० ५-५१-१३

O ye Divine spirit ! may all the physical forces and men of wisdom be for our prosperity at present, may the all-pervading universal fire serving multifarious purposes be for our prosperity, may the various forces operating in the world give us protections, may the vital heat operate its activities in pleasant way to secure our prosperity.

६. स्वस्ति मित्रावरुणा स्वस्ति वय्ने देवसि ।

स्वस्ति न इन्द्रावग्निसं स्वस्ति नो अग्निरेवमि ॥

अ० ५-५१-१४

O Indivisible Divine Power ! please give me all prosperity may the forces of worldly integration and disintegration be, for our prosperity, may the all-powerful air and electricity be for our benefit, and may there be pleasure for us in the way of prosperous life.

७. स्वस्ति पञ्चामनुचरेण सूर्याचन्द्रवर्तमानि ।

दुर्नरं वताधनता जानता संगमेमहि ॥

अ० ५-५१-१५

May we adopt and traverse the path of prosperity like the sun and moon and may we be accompanied by munificent, constructive and prudent persons.

८. ये देवानां यज्ञिया यज्ञियाणां जनोर्बन्धना अमृता अतनाः ।
ते नो रासन्तामुदगावन्तः पूर्य यात स्वस्तिभिः तवा नः ॥

ऋ० ७-३५-१५

Those who are specially skilled in performance of *Yajna* among the expert possessing the dexterity of performing *Yajnas* who have extraordinary mental development, who have attained immortality in their present life, who know the law and uniformity of nature, impart to us now the knowledge aspiring to high eminence. Those experienced persons be engaged always to protect us by means of pleasure and prosperity.

९. देव्यो माता मनुमत्पितृते एवः सीपूषं सीरवितिरविवर्हाः ।
उपयजुष्मान् वृषभरानुत्स्वप्यन्तस्तौ आदित्यां अनुवरा स्वस्तये ॥

ऋ० १०-६३-३

O Lord! Please make us have amongst us for our prosperity those strong, righteous and conscientious learned persons for whose sake the earth produces sweet juices (milk, fruit juices etc.) and unbounded atmosphere overwhelmed with cloud produces rain.

१०. नृचक्षतो अग्निनिबन्तो अर्हन्वा बृहदेवातो अमृतत्वमानवुः ।
ज्योतीरवा अहिनामा अनावतो दिवो वर्णानि वसतो स्वस्तये ॥

ऋ० १०-६३-४

The learned who know the nature and habit of men, who are diligent and admirable, who have attained the high sense of immortality in their life, who are endowed with enlightenment, who have insurmountable knowledge, who are sinless and attain the state of sublime spiritual light be for our prosperity.

११. सन्नाभो ये सुपुत्रो यज्ञावपुस्परिहृता वशिरे दिवि जयम् ।
तां वा विद्या वसता मुवृत्तिर्निर्वाहो आदित्यां कर्षति स्वस्तये ॥

ऋ० १०-६३-५

For our prosperity we keep in our conscience the Imperial Lord of the universe with right invocations and serve with water and food those highly learned persons who possess spiritual light, are mature in their thought, attend our *yajnas* and who reside in Divine Light uninterruptedly.

१२. को वः स्तोत्रं राधति यं मुनीष्य विभवे, देवास्तो मनुष्यो यतिभ्यः ।
को वोऽम्बरं सुविजाता धरं करको नः सर्वकार्यहः स्वस्तये ॥
ॐ १०-६३-६

Enquire the devotees :—

O ye learned persons ! always have in your mind that who among you accomplishes the hymn of invocation which all of you use in the *yajnas* and prayers. (No one but Almighty God makes this hymn). O ye sharp-sighted thoughtful persons ! who among all of you in whatever numbers you are, accomplishes that (*adhvaram*) inviolable performance inspiring Veda, the knowledge which removes evils from us to attain spiritual happiness.

१३. देव्यो होत्रां प्रचक्षामायेवे मनुः समिद्धाग्निर्ब्रह्मा सत्यहोतृभिः ।
त वावित्वा जनसं हर्षं यच्छत युगा नः कर्तं सुखा स्वस्तये ॥
ॐ १०-६३-७

For whose well-being the thoughtful performer of *yajna* performs important *yajna* employing his mind and seven senses, may those learned persons make easy, and good path leading to our prosperity and give us the pleasure free from fear.

१४. य ईक्षिरे मृकनस्य प्रवेतसो वित्तस्य स्वायुर्ब्रह्मास्य मन्त्रवः ।
ते नः कृतावकृताहेतुस्यसंका देवातः निमृता स्वस्तये ॥
ॐ १०-६३-८

Those learned persons who are fully conversant with the animate and inanimate world, who are held in esteem now for our prosperity remove us from the sin of which we have any intentions and of which there is possibility in future.

१५. भरेष्मिन् सुहृवं ह्यगर्होऽहोमुषं मुकुतं देवं जनम् ।
अग्निं विषं वषट्मातये नमः छाया मृचिषी मरुतः स्वस्तये ॥
ॐ १०-६३-९

In our *yajnas* we invoke the Indra, the Almighty Lord whom all worships are due, who is free from sin, who is supranatural

person and is the embodiment of right and good activities. For the attainment of wealth and prosperity we get our hold upon fire, vital air, water, light, heaven and earth and various gases.

१६. सुप्रामाणं प्रविष्टीं व्याधनेहत्वं सुप्रामाण्यविति सुप्रसीतिम् ।

देवीं नामं त्वरिजान्नागतमल्लवन्तीना स्तेना त्वस्ताये ॥

पृ० १०-५३ १०

O ye Divine Lord ! By thy grace may we board ourselves on the ship equipped with the means of safety, having vast accommodation, free from all defects, enjoyable, unbreakable, skilfully constructed, furnished with light, provided with necessary machines, strong in structure and sailed by electricity, for our prosperity.

१७. विश्वे यजत्रा जचिषोचतोतये त्रायर्ष्यं नो दूरेषामा अभिदत्तः ।

सत्यया वो देवहत्या हुयेन मृज्जतोदेवा जयते स्वस्तये ॥

पृ. १०-६३-११

O ye learned persons deserving our obeisance preach us for our safety and save us from the painful indigence. O ye learned ones assiduous to our request ! We call you among us with true courtesy for our safety and benefit.

१८. अप्यामीवानव चित्त्वामनाहृतिमपराति इविद्वान्मायतः ।

भारे रेखा होंकी कसकस्योतनोयमः शर्म कण्ठता स्वस्तये ॥

WFO 10-23-73

O learned person ! Please keep away from us all kinds of diseases, remove all sorts of unrighteousness, throw away covetousness, make the sinners get rid of the tendencies of committing sin send away from us the men affected with the tendency of aversion and animosity and shower your blessings upon us for our benefit.

१६. भविष्यः समस्तो विश्व एवमेव प्र प्रजाभिर्जायते समंशस्यरि ।

यमास्त्यासो नयथा तुभीतिभिरति बिश्वानि कुरिता त्वस्तये ॥

ਸ਼ੁ. ੧੦-੬੩-੧੩

O learned persons ! that person whom you lead on the right path by your fair ways of life removing all his short-comings flourishes with children in this world to attain prosperity adhering to principles of righteousness.

२०. यं देवासीज्य ब्राह्मणासी यं कूरताता नवतो हिते बने ।

प्रात्यर्थाचारं रचयित्वा तानतिपरिष्वज्जना कुरुवा स्वस्तये ॥

अ० १०-६३-१४

O persons of science ! We, for our well-being mount upon that mechanical conveyance, which you preserve for acquiring wealth and after having in possession such amassed wealth you utilize the same in the battle, and which is furnished with electrical artifices and is defectless and conductible for long duration.

२१. स्वस्ति नः पश्चात्तु बन्धुस्तु स्वस्त्यस्तु युक्ते स्वर्षति ।

स्वस्ति नः पुत्रकुलेषु योगिषु स्वस्ति रात्रे नरतो दयताम् ॥

अ० १०-६३-१५

O learned men, secure us our good in thoroughfare secure us our good in space, secure us our good in water, secure us our good in the well equipped army, give protection to children in the womb, and bless us to attain all sorts of wealth.

२२. स्वस्तिरिद्धिः प्रपद्ये भव्या देवस्वस्त्वनि वा बालमेति ।

सामो जमातो करणेनियानु स्वावेक्षा नवतु देवयोषाः ॥

अ० १०-६३-१६

That this earth which is convenient for giving path to the persons treading on it, which is grand and full of wealth, which extends place for our righteous performances, may be source of protection, may this our abiding home and forest, and may this sustained by physical forces, provide us good dwelling places.

२३. इमे त्वोर्जस्त्वापायवस्त्व देवो वःतवित्ता प्रार्थयतु भव्यतमाव कर्णव

ः आप्यायध्वमन्त्या इन्द्राय ज्ञानं प्रजापतीरनमीषा नवयवा ना वन्तो

ईशत माध्वशंसो ध्रुवा अस्मिन् गोपती स्वात वज्रोर्वज्रमानस्य वज्र

पाहि ॥

यजुः १-१

O Lord Divine ! We pray thee for the attainment of grains and knowledge. We pray thee to secure physical and spiritual strength. O ye souls ! be active like wind, may All-creating God employ you to perform the *yajna* which is the most excellent act. By this *yajna*, O ye men ! increase you share of excellence; to serve the purpose of *yajna* possess the Cows which are prohibited to be killed and which be progenitive, unaffected of diseases and free from the germs of tuberculosis; thieves and scoundries do not govern you; the Person protecting cows may possess a large number of strong cows; O merciful Lord protect the animals of the performer of the *yajnas*.

२४. ब्रह्मो नम्राः कस्तवो यन्तु विश्वतोऽश्वत्सोऽप्यरीतास्त उज्ज्वलः ।

देवा नो यथा बद्धिद्वये अलन्य प्राप्नुवोरक्षितारो दिवे दिवे ॥

यजुः २५-१४

O God ! may benevolent activities always accompany us. may the learned who are unyielding to pressure from any side, who are excellent and guarding pillar against calamity, work for our progress in our parliament in such a way as they could prove them industrious guardians of ours day by day.

२५. देवानां मन्त्रा सुमतिर्ध्वज्यतां देवानां रातिरभि नो निवर्तताम् ।

देवानां तत्त्वमुपतेदिमा वयं देवा न आयुः प्रतिरन्तु जीवते ॥

यजुः २५-१५

May we attain the auspicious noble counsel of the enlightened persons, may the bounty of enlightened persons descend on us; may we gain the friendship of enlightened persons and may the enlightened persons help us to live long by supplying us with all the necessary means of life.

२६. तमोऽज्ञानं जगत्तस्तस्युवस्थति धियं जिन्वन्मवते हून्हे वयम् ।

पूवा नो यथा वेदसामसद्बुधे रक्षितापायुरदग्धः स्वस्तये ॥

यजुः २५-१६

For our protection we adore Him who is the master of the world that moves and that moves not, He is the inspirer of our

intellect, just as He is our sustainer so as He being protector of our physical and spiritual wealth and guardian to save us from calamities, be our saviour for our progress and prosperity.

२७. स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पुत्रा विश्वदेवा ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

मनुः २४-१६

May the almighty lord commendable by all be for our prosperity, May the All-sustaining Omniscient Lord be for our prosperity, May the All-impelling merciful Divine be for our prosperity, may the master of speech and physical forces vouchsafe us prosperity.

२८. नम्रं कर्णेभिः शृणुयाम देवाः नम्रं पश्येमाक्षनिर्मलाः ।

स्थिरैरङ्गैस्तुष्टुवाक्यैस्तनूभिर्भ्यसेमर्हिर्वचसि वषातुः

मनुः २४-२१

O ye associable enlightened persons ! may we hear with our ears whatever is good, may we see with our eyes whatever is good, ever praying with our firm limbs may we attain such a state of life through our bodies which will be helpful to serve the cause of the enlightened persons.

२९. अग्न आ याहि बीतये नृणामो हव्यदातये ।

निहोता सति बहिषि ॥

ताम० ऊग्वः प्रवा १-१

O Agni (self-refulgent God) ! being praised by us make Thyself manifest within us for the sake of illuminating our soul with thy radiance and conferring on us such objects which are offered and accepted. O ye acceptor of our devotion ! please remain ever present in the recess of our heart.

३०. स्वमग्ने यज्ञानां होता विश्वेषां हितः ।

देवेभिर्मानुषे जने ॥

ता० उ० प्रवा० १-२

O Self-refulgent God ! Thou art the inspirer of the knowledge of all *yajnas* and Thou art present in the heart of men with thy extraordinary qualities.

११. वे विद्यन्ताः परि यन्ति विद्या क्वापि विद्यतः ।

वाचस्पतिर्ब्रूयात् तेषां तन्मो ज्ञानं वचापु वे ॥

अथर्व. १-१-१

May the Lord of speech give strength now in our bodies which are the result of the three times seven elements (*maha bhutas* 10 limbs of sense and action, 5 Vital airs and *antahkarna*) that assuming all the worldly formes mingle and unmingle in their turn.

Hymns of Auspiciousness and peace

१. शन्न इन्द्राणी भवतामवोधिः शन्न इन्द्रा वचना रातहव्या ।

शमिन्द्रा सोमा सुविताय शं योः शन्न इन्द्रावृषणा वावसातो ॥

ऋ०-७-३५-१

May the electricity and fire with their constructive operations be auspicious for us, may electricity and water extending their advantages to us be auspicious for us, may the electricity and herbaceous plants be auspicious for us in the attainment of excellence and happiness, may the electricity and air be beneficial to us in battle.

२. शन्नो भगः शन्नः शंसो अस्तु शन्नः पुरन्धिः शनु सन्तु रामः ।

शन्नः सत्यस्य सुयस्य शंसः शन्नो अयमा वृक्षानो अस्तु ॥

ऋ० ७-३५-२

May our fortune be auspicious to us, may our discipline be gladdening to us, may our extensive wisdom and all our riches be the source of happiness to us, may our well-regulated and truthfull life be blessings to us and may the administrator of justice chosen by many be just to us.

३. शन्नो धाता शनु यसां नो अस्तु शन्न उरुषी भवतु स्वधामिः ।

शं रोवती बृहती शन्नो अग्निः शन्नो देवानां मुह्यामि सन्तु ॥

ऋ० ७-३५-३

May the thing sustaining us be auspicious for us, may the things supporting us be auspicious for us, may the earth be auspicious for us with grains and other products, may the vast earth and heaven be auspicious for us, may clouds be for our happiness and may the sermons of learned persons be for our prosperity.

४. ज्ञानो अग्निर्व्योतिरनीको अस्तु ज्ञानो मित्रावक्यावमित्रा ज्ञान् ।

ज्ञानः सुकृतां सुकृतानि ज्ञानु ज्ञान इषिरो अमित्रातु वातः ॥

श्रु० ७-३५-४

May the fire which is effulgent and powerfull consuming agent, be auspicious for us, may the hydrogen and oxygen gases be beneficial to us, may night and day be for our happiness, may the good acts performed by righteous and conscientious persons be to serve our benefit, and may the blowing wind be auspicious for us.

५. ज्ञानो वायव्यो ज्ञानो ब्रह्महृत्तौ समस्तारिषं दृश्ये नो अस्तु ।

ज्ञं न शोचनीर्वमिनो भवन्तु ज्ञं नो रक्षस्वतिरस्तु मित्र्युः ।

श्रु० ७-३५-५

May the electricity and earth serve our benefit in our graceful attainments, may the space between heaven and earth helping visibility be auspicious for us, may the medicinal plants and the trees of forest be wholesome for us, may the victorious administrator of the land be the source of our happiness.

६. ज्ञान इन्द्रो वसुभिर्दक्षो अस्तु शक्रादित्येभिर्वन्दनः सुतंसः ।

ज्ञानो वक्रो वक्रमिर्जनायः ज्ञं नस्तत्त्वष्टात्मानिरिह भृगोतु ॥

श्रु० ७-३५-६

May the brilliant sun with earth, moon etc. be auspicious for us, may the laudable water with the twelve months of the year be auspicious for us, may the Peaceful Lord of the universe punishing evil-doers with all His administrative powers be favourable to us, may the persons of wisdom by their instructive speeches give peaceful audience to us.

७. ज्ञं नः सोमो भवतु ब्रह्म ज्ञं नः ज्ञं नो प्राचायः ज्ञानु ज्ञानु यज्ञाः ॥

ज्ञं नः रक्षस्वा मितयो भवन्तु ज्ञं नः प्रत्यः सम्प्रस्तु वेदिः ॥

श्रु० ७-३५-७

May the moon be auspicious for us, may the grain and other eatable things be for our happiness, may the clouds be auspicious for us, may the *yajnas* and other excellent acts including scientific achievements be for our favourable end may

the measurement of the pillars of our *yajnas* be useful for us in attaining mathematical knowledge, may the herbs used in *yajnas* be useful for us in removing diseases and may the altar (Vedih) of the *yajna* be for our Intellectual and physical benefit.

८. सं नः सूर्य उदयसा उदेतु सं नक्षत्राः प्रविशो भवन्तु ।

सं नः पर्वता भूचरो भवन्तु सं नः सिन्धवः क्षन्तु सन्ध्याः ॥

॥८॥ ७-३४-८

May the luminous sun rise up for our weal, may the four directions be auspicious for us, may the firmly rooted mountains be the source of happiness to us and may the rivers and waters be pleasing to us.

९. सं नो महिर्निर्भवन्तु स्तेभिः संनोभवन्तु वसतः स्वकीः ।

सं नो विष्णुः सन्तु पूषा नो वस्तु सं नो नमिर्न शम्भस्तु वायुः ॥

॥९॥ ७-३५-९

May the educated mothers by their good acts make us prosperous, may the men of noble intentions shower their blessings upon us, may the Omnipresent Divinity give us peace and prosperity, may the invigorating continental power strengthens our physical, mental and spiritual happiness, may our destiny lead us for happiness and may the air be auspicious for us.

१०. संनो देवः सविता प्रायमानः सं नो भवन्मुच्यतो विनातोः ॥

सं नः पर्वण्योः भवन्तु प्रजाव्यः सं नः क्षेमस्य वतिरस्तु जगन्मः ॥

॥१०॥ ७-३५-१०

May the All-creating Divinity protecting us make us blessed may the lustrous dawns bring happiness to us; may the rainy clouds bring prosperity to us and all creatures and may the peasant be the source of our prosperity.

११. सं नो देवा विश्वदेवा भवन्तु सं नरत्नतो सह बीदिरन्तु ।

शमभिवाचः शमुरातिवाचः सं नो दिव्याः पवित्राः कण्ठो मय्याः ॥

॥११॥ ७-३५-११

May all the physical elements be auspicious for us, may the holy words of the Vedic speech with their pure knowledge be

the source of universal peace and happiness. May the generous ones and who have taken the vow of serving all living being be the promoters of general welfare and may all the heavenly objects together with the product of earth and water be helpful to our prosperity.

१२. सः नः सत्यस्य पतयो भवन्तु सं नो धर्मन्तः समु सन्तु नावः ।

सं न ऋमवः सुकृतः सुहस्ताः सं नो भवन्तु पितरो हवेषु ॥

ऋ० ७-३५-१२

May the custodians of truth be auspicious for us, may the horses be for our pleasant service, may the cows give us pleasure, may the righteous dexter wise persons lead us to happiness and may the parents guide us to acquisition of happiness.

१३. सं नो अन्न एकपाद्भ्यो अस्तु सं नोऽहिर्बुध्न्यः सं सन्तु नः ।

सं नो अया नपादेवरस्तु सं नः कृत्स्नर्भवन्तु देवयोषाः ॥

ऋ० ७-३५-१३

May Infinite Unbegotten Divinity bless us with His beatitude may cloud moving in the atmosphere be for our well being, may ocean be for our benefit, may our boats in the water pleasantly sail us to our destination and may the vast space as residence of the celestial bodies be auspicious for us.

१४. इन्द्रमेवित्यस्य राजति । सं नो अस्तु द्विपदे सं चतुष्पदे ॥

सं ० ३६-४

Indra, God of Supreme Power illumines the entire universe, may there be happiness for our bipeds and happiness for our quadrupeds.

१५. शन्नो वातः पवताः शन्नस्तपतु सूर्यः ।

शन्नः कनिकरद्देवः पमंन्यो अभिवर्धन्तु ॥

सं ० ३६-४

May the winds blow pleasantly for us, may the sun warm the atmosphere pleasantly, may the roaring cloud rain pleasantly for us.

१६. अहानि जं भवन्तु नः जं रात्रीः प्रसिद्धिदायकम् ।

शं न इन्द्राग्नी भवतामद्योनिः शं न इन्द्रावचना रातहन्ता ।

शं न इन्द्रावचना वायवताती अग्निप्रासीना नुविताय संजोः ॥

अनु० ३६-११

May our days bring us pleasure, may our nights be auspicious for us, may the electricity and fire with their constructive powers be auspicious for us, may the sun and moon extending their physical utility be for our well-being, may the atmospheric air and earth be beneficial to us in attaining grains and other eatable products, may our spirit and mind work in co-operation for attaining happiness.

१७. जन्तो देवीरनिधये आपो भवन्तु पीतये ।

संयोरनिधवन्तु नः ॥

अनु० ३६-१२

May the All-pervading Divinity be the source of pleasure to us, and for the sake of satisfying our mental cravings may He be blissful and may He rain down happiness on us all around.

१८. ओ३म् ! श्री ज्ञान्तिरन्तरिक्षं ज्ञान्ति नृविषी ज्ञान्तिरायः ज्ञान्तिरोष्णम्
ज्ञान्तिः । नमस्तस्य ज्ञान्तिविष्ये देवा ज्ञान्तिर्बहु ज्ञान्तिः सर्वज्ञान्तिः
ज्ञान्तिरेव ज्ञान्तिः सा मा ज्ञान्तिरेधि ॥

अनु० ३६-१३

May there be peace in heaven, may there be peace in atmospheric region, may peace reign on the earth, may the waters be soothing and may the medicinal plants be conducive to health, may the plants be the source of peace to all, may all the men of science bring peace to us, may the science constructively spread peace throughout, may all other objects give us peace and may peace even be peace to all and may that peace come to us.

१९. तपश्चतुर्दशहृतं पुरस्ताच्छुक्लमुष्णम् । वायवे शरदः शतं जीवेय शरदः
शतं धनूयाम शरदः शतं ब्रह्मयाम शरदः शतमद्योना स्थान शरदः शतं
नृपयाम शरदः शतात् ॥

अनु० ३६-२४

The Supreme Being is All-vision, Pure and Genuine. He is benevolent to enlightened persons. He exists from eternity to eternity, by His grace a hundred autumns may we see, a hundred autumns may we live, a hundred autumns may we hear, a hundred autumns may we remain able to speak, and a hundred autumns may we enjoy unfettered liberty. In case we live longer than this we enjoy all those blessings likewise.

२०. यन्मात्रो दूरमुर्वति देवं तदुत्पत्त्य तर्धवेति । दूरममं ज्योतिषां
ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ॥

यजु० ३४-१

That celestial entity which goeth far when man is in' awakening phase and wanders similarly which he is in slumbering phase and that which travels for and wide is the only one light of all lights; may that mind of mine be possessed of auspicious intentions.

२१. येन कर्माव्ययतो मनीषिणो यज्ञं कुर्वन्ति विदवेदु बीराः ।
यदपूर्वं यज्ञमन्ताः प्रजापति तन्मे मनः शिवसंकल्पमस्तु ॥

यजु० ३४-२

Through whose agency the patient wise men perform their works or sacrifices and that which is mysterious seated in the inmost recess of all creatures, may that mind of mine be possessed of auspicious intentions.

२२. यत्प्रज्ञानमुत्प्रेतो वृत्तिश्च यज्ज्योतिरन्तर्यामं प्रजापति ।
यत्प्रज्ञानं ज्ञाते किञ्चन कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु ॥

यजु० ३४-३

That which is endowed with the faculties of cognition, recollection and retention and that which is the immortal light placed with in the self of all creatures and that without whose agency no work can be accomplished, may that mind of mine be possessed of auspicious intention.

२३. येनेवं भूतं भुवनं भविष्यत् परितृहीतममृतेन तत्तमं ।
येन यज्ञस्तापते सप्तहोता तन्मे मनः शिवसंकल्पमस्तु ॥

यजु० ३४-४

That immortal substance by which all this world which was is and will be, is full comprehended and under whose authority the *yajna* presided over by seven *hotars* is extended; may that mind of mine be possessed of auspicious intentions.

२४. यस्मिन्नुचः साव बभूवि यस्मिन् इतिष्ठिता रचनाभाविभाराः ।
यस्मिन्निष्ठः ॐ सर्वलोतं प्रजानां तन्मे मनः शिवत्तकल्पयन्तु ॥

अनु० १४-३

Wherein, the Rg. the Saman the Yajuh and wherein the Atharva Vedas are placed together like spokes in the navel of the chariot wheel and wherein the cognitive faculty of all the creatures is interwoven: may that mind of mine be possessed of auspicious intentions.

२५. सुचारयिरऽजानिह बन्धमुष्वान्तेनोपतेऽभीमुनिर्वाक्मिह इव ।
हृत्प्रतिष्ठं यवमिरं बधिष्ठं तन्मे मनः शिवत्तकल्पयन्तु ॥

अनु० १४-४

As the skilful charioteer drives the horses with the reins the mind controls mankind; This mind remains within the heart, it is most swift agile; may that mind of mine be possessed of auspicious intentions.

२६. त न पशवः शं गवे सं जनाय शमयंते
शं राजन्तोषधीम्ब्यः ॥

आम उक्त० १-१

O ye Imperial Ruler ! Thou art manifest Lord of the universe. Please be kind upon us for our cows, be gracious for our men, benevolent for our horses, and for the sake of medicinal plants please shower blessing upon us.

२७. अमयं न करत्यन्तरिक्षममयं आवातुविधी उमे इमे ।
अमय पञ्चादमयं पुरस्तादुत्तरादपरादमयं नो अस्तु ॥

अथर्व ११-१५-३

May the atmosphere give us peace and safety and may both these heaven and the earth be secure for us, may we be free from west and east and may there be no fear for us from north and south.

अभयं मित्रादभयं न मित्रादभयं हातादभयं दुरो यः ।

अभयं नक्तनभयं दिवा नः सर्वा वासा मम मित्रं भवन्तु ॥

अथर्व १६-१५-६

May we be fearless of our friends and even of those who are unfriendly to us, may we never fall in dread of those whom we know and even of those whom we do not know, may we remain free from any apprehension by night and in the day time and may all the quarters be friendly to us.



Here Begins the Common Procedure Chapter

The performances given below should be performed in all the *Sanskaras*. But wherever there will be any special act to do or not to do, will be indicated. Whatever more should be done and whatever should not be done should be directed at its proper places.

The place of yajna. The place of yajna should be neat, clean and pure. It should be pure in ground and air and its vicinity should be pure. This should be free from any kind of disturbance and perturbation.

Yajnashala. This is also called *yajnamandap*. This should be utmost 16 hands square (8 yards square and atleast 8 hands square (4 yards square). If anywhere the soil of the ground is dirty then in the case of *yajnashala* two hands (one yard) deep and in the case of *Vedi* to the proportion of the depth of it, the ground should be dug out, the dirty soil removed and the dug filled with the pure and clean soil. If the *yajnashala* is made of 16 hands square there should be 20 pillars and if eight hands square then the pillars should be 12 in number. There should be a shed of roof on the pillars over the whole area

The height of the roof of *yajnashala* should surely be 10 hands and there be four doors or entrances in four sides of it. There should be flags fixed on all corners and decoration of it with leaves etc. This *yajnashala* should be cleaned with brush every day. It should be made neat and clean by anointing with Cow dung and pure water. This should also be decorated with

lines and drawings of saffron, *Circuma Longa* and powder of wheat or rice. It is obligatory to all the men that they should pray Divinity through the performance of *yajna* for the well-being of the men who are their own as well as men who are not their own. For this purpose they offer the oblation of sweet-smelling or fragrant plants. grains; herbs, cereal preparations etc. As has been written hereafter in their context, in the *Vedi* of *yajna*.

N. B. Here in the above and in other similar context hand is equal to half yard or 18 inches and *Angula* is equal to half inch.

The Dimension of *yajnakunda*. If one lac oblations are to be dropped therein the *yajnakunda* should be of four hands square. It should be four hands deep but in the bottom it should be one fourth of the upper surface, e. i. one hand square. In this manner the length, breadth, depth etc. of the *Kunda* should be according to the numbers of the oblations to be dropped. If more oblations are desired to be offered the space of the *Kunda* should be increased by adding to hands square, that is, in offering two lacs of oblations the *Kunda* should be proportionately 6 hands square. The bottom should be one fourth of the upper surface,

If only fifty thousand oblations are to be offered there should be one hand decrease that is the *Kunda* should be only three hands square and to the same standard deep. If only 25 thousand oblations are to be offered the *Kunda* should be two hands square and to the same extent deep. But the bottom should be half hand. Upto ten thousand oblations the same should be area etc. of the *Kunda* that is it should be two hand square to the same extent deep with bottom of half hand. If the oblations to be offered are upto five thousands the *Kunda* should be $1\frac{1}{4}$ hands Square and to the same extent deep but bottom should be of $8\frac{1}{4}$ *Angulas*.

This above described dimensions of the *Kunda* is only for particular oblations of *ghee*. If the oblations of *Mohanbhogha* or *Khira* are 2500 and of *ghee* 2500 in addition thereto, the *Kunda*

should be two hands square and 2 hands deep with the bottom of half hand. If only one thousand oblations of *ghee* are to be offered the *Kunda* should not be less than $1\frac{1}{2}$ hand square and $1\frac{1}{2}$ hand deep. The bottom should be one fourth of the upper surface. In all these *Kundas* there should be three *Mekhalas* of fifteen inches each five inch high. These three *Mekhalas* should be constructed from the ground floor of the *Yajnasala* not of the *Kunda*, raised upward. The first of three *Mekhalas* should be 5 inches high and five inches wide. The same should be the scale of the second and the third *Mekhalas*.

The wood-fuel prescribed for the *yajna*

Palasha पलाश (*Butra Frondosa*), *Shami* (*Mimosa Suma*), पीपल (*Ficus Religiosa*) बर (*Banyan*), *gular* (*Ficus glomerata*) *Amb* (Amra) आम (Mango tree) *Bilva* (*Aegle Marmelos*) are the woods prescribed as the wood-fuel of the *yajna*. The wood-fuel sticks should be kept after cutting them into piece in proportion to the area of the *Yajna Vedi*. These wood fuels should not be eaten by worms, produced in dirty land and spoiled with dirty things. These should be examined thorough and should be arranged squarely in the middle of the *Kunda*.

The four kinds of articles for the HOMA, the oblation.

(The first of good fragrance) *Kasturi* (Musk), *Keshar* (*Rotifera Tinctoria*), *Agar* (*Aquilaria Agallocha*), *Tagar* (*Tebernarnutan Caronaria*), *Shveta Chandan* (White sandal wood or powder) *ilayachi* (*Feronia Elephantum*) *Jayphala* (Nutmeg) and *Javitri* (Mace) etc. (The second strengthening) *Ghee*, Milk, Fruit, Herbaceous roots, cereal, rice, wheat and *Urada* (*Phaseolus Radiatus*). (The third sweet) Sugar, honey, date, vine etc. The fourth herbaceous plants) *Somalata* ie *Giloya* (*Cocculus cordifolius*) etc, herbs.

Sthalipaka the Cereal preparation.

Cooked rice, ingredient of rice and *Urada*, the *Phaseolus Radiatus*, *Khira*, the rice cooked in milk and sugar, *laddoo* (Small round sweetmeat prepared in *ghee* with powder of munga and sugar), *Mohanabhoga*—a kind of sweetmeat prepared with flour of grain and *ghee* and sugar, should be prepared according to the method described as under. The authority of scripture.

आ३म् । देवस्य सविता पुनात्वजिह्वं पवित्रं वसोः सूर्यस्य
रश्मिभिः ॥

दो० मू० अ० १ खण्ड ७ सूच २४

The purport of this *Mantra* is that things to be prepared for the oblation should be entirely cleaned. These should be carefully examined, sifted and sieved. The *Paka* should be made after mixing them in appropriate proportion. For example if *Mohanbhoga* is to be prepared in one seer of ghee; one *Rati* of musk; one *Masha* of Rotilerio; Tinctoria; two *Mashas* of Nutmeg; two *Masha* of mace. one seer of sugar be mixed in the preparation. In the same manner sweet rice, *Khīr* (Rice cooking in milk and sugar, *Khichari* (rice cooking with the mixture of *Urad* or *Munga* without salt) *Modak* (round small balls prepared in *ghee* and with the powder of grain) should be prepared for the sake of *Homa*.

The Method of preparing *charu*, the cereal preparation by cooking—

चोम् अग्नये त्वा कुष्टं निर्वहामि ।

आप० मू० अ० १ वं० १० सू० ६

That is, the four *Muthis* (the quantity which a clenched hand may contain in it, i.e., about two or three *tolas* hardly) of rice etc. for each of the oblation according to the numbers of the oblations totally offered, should be taken and by pronouncing the *Mantra*

अग्नये त्वा कुष्टं प्रोक्षामि

आ० मू० अ० १ वं० १०-सू० ७

and washing and cleaning with the water the same should be put in caldron and be cooked. When this is to be taken in another pot for the sake of *homa*, it should be taken away from the caldron and be kept entirely safe and molten *ghee* should be poured on it.

YAJNAPATRA, the pots of Yajna

Especially the *Yajnapatra* should be of silver, gold or wood, They should be as follows:

यज्ञपात्र

विशेषकर चाँदी, सोना अथवा काष्ठ के पात्र होने चाहिए, निम्नलिखित प्रकारके:—

अथ पात्रलक्षणानुक्रमेण—बाहुनाम्नः पवित्रात्रमुष्कराः, बडङ्गुलजाता-
स्तन्मिता हस्तमुलप्रतेका, मूलदण्डास्तत्तः लूचो न्यसितः । तत्र पात्राग्री कुहः,
आश्वत्थमुपभूत् बेंकज्जुतो अङ्गुवा, अग्निहोत्रहृषी च ।

अरतिनामः साविः लूचः, बडङ्गुलपर्वनात्रमुष्करः । तत्राग्री द्वितीयो
बेंकज्जुतः लूचः ।

वार्षं बाहुनाथं नकराकारमग्निहोत्रहृषीनिधानाथं कूर्चम् ।

अरतिनामं साविं कृष्णाकृतिं वज्रम् ।

वारणाथहोमस्तनुमग्निः । तत्रोत्पलानां नानिनामम्, मुत्तलं शिरोनामम् अथवा
मुत्तलोत्पलमे वाक्यं सारवाक्यमे कुम्भे इच्छाप्रमाणे न्यस्यतः । तथा—

साविं मुत्तलं कार्यं वाणाङ्गः स्यादुत्पलम् ।

यहोमी वार्षी कार्यौ तद्वनाथेऽथमुष्करी ।

शूर्पं बेंकजमेव वा, ऐवीकं नलमथं वाऽथर्ववज्रम् ।

प्रादेशमाग्री वार्षी अङ्गुवा ।

कृष्णाजिनमस्तङ्गम् ।

बृहस्पते अश्वमेधे । वार्षीं २४ हस्तमाग्रीं, २२ अरतिमाग्रीं, सातमण्ड्यां
मण्ड्यसमूहीतामिडापाग्रीम् ॥

अरतिमात्राणि स्रष्टव्यमग्नहोतृपत्न्यात्मनि ।

मुञ्जमथं त्रिवृत्तं ध्यामनात्रं योक्त्रम् ।

प्रादेशशीर्षे अष्टाङ्गुलायते बडङ्गुलजातमण्डलमध्ये पुरोडासपात्रो ।

प्रादेशमात्रं द्व्यङ्गुलपरीणाहं तीक्ष्णाथं भूतावधानम् ।

आवर्णाकारे चतुरङ्गुला प्राशिप्रहरणं । तयोरेकमोवत्सातमण्ड्यम् ।

बडङ्गुलकङ्कृतिकाकारमुभयतः सातं बडबसम् ।

आवर्णाङ्गुलमण्डं बडङ्गाकारमष्टाङ्गुलोत्तोर्यमग्नतद्भानिकम् ।

उपवेशोऽरतिनाथः ।

मुञ्जमयी रज्जुः ।

काशिराम् हारवाङ्मुलवीर्यं चतुरङ्गुलमस्तकान् शीकुराग्रम् गच्छन् ।
मज्जनानुपूर्व्याम् पत्नीपुत्रं वाचं च हारवाङ्मुलवीर्यं चतुरङ्गुलमितार
चतुरङ्गुलमातम् ।

तथा प्रणीतावायञ्च ।

क्रान्त्यस्थानी हारवाङ्मुलमिस्तुता प्रादेशोऽप्य ।

तर्पय चक्षुषाणी ।

अग्राहार्यं वाग्ं पुत्रचक्षुष्टयाहारवाङ्मुलमातम् ।

तमिदिच्छार्थं वसासनाकावचम् ।

कीशं बहिः ।

श्रुतिगन्धर्वार्थं कुम्भमाङ्गुलीकृतवासांति ।

पत्नीवज्जनानपरिधानार्थं शीकुराग्रात्तद्वचमुष्टयम् ।

अग्राहार्यं वसतिगार्थं चतुर्विंशतिपत्रं दृष्टोन्मत्तवाग्ं वाचं, हारवत्पत्रं
पत्रं च विदति, चक्षुषे नमोऽस्तु, सर्वेषु पत्रेषु वासिनेष्टी चेतुः । वराय चतुर्नी
वाचः ॥

सामान्यप्रकरणम्

Purnapatra पूर्वपात्र अ० १२, लीड़ा अंगुल ६. *Siuch* सुच सर्व ४, बाहुमात्र



सुच ४, अंगुल २४
Siuvah

शम्भा प्रदंश १
Shamiya

अरली ४
Arni



पटला ४, लम्बा २४ अंगुल
Patala

उलूखल नाभिमात्र
UluKhala

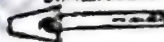
Musal
मुसल



उपल
Upal

श्रुतावदन प्रदंशमात्र
Shrutavadana

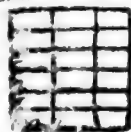
कूर्च बाहुमात्र



अन्तर्धान १, अ० १२
Antardhana

काण्डा अंगुल २४
Kanda

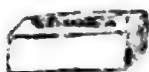
उत्तरारणी टुकडा १०
Uttararni



अंगुल ६ पोखी अत्राल
४ ऊंची अथवा रली

प्रतिशतद्वारे
पेरा का

पिष्टपात्रो
Pistabatri



Antardhana

Pistabatri



समिध पलाश की १२ हल [या] वृद्धा पमिधि २ पलाश
की बाहुमान. सामिधेनी समिध प्रादेशमात्र. समोच्छ अंग ५, हाटी १,
दृषदपल १, दीप अंगुल १२ वृ० १५, अल अ० ६, नेतु अंगुल हाथ ४
विकृत्य वा गे बाल का ॥

SELECTION AND APPOINTMENT OF YAJNA PRIESTS

Request by performer of *yajna*,

ओमावसो सवने सीद । गोत्रिण । १।६।५

I invoke the sacred name of *Om* and request you to take your seat in the *Yajna* till the completion of it.

Pronouncing this *mantra yajamana* should request the priest to conduct the *yajna*.

Acceptance by the priest.

“ओ सीदामि ।”

I also invoke the name of *Om* and take my seat.

Pronouncing this the *yajna* priest should take seat fixed for him.

The performer of *yajna* says.

अहमस्मोक्तकर्मकरणाय यज्जतं वृणे

The priest of *yajna*.

“वृतोऽस्मि”

I accept myself selected.

The qualification and quality of Yajna-Priests- The learned who are well accomplished, righteous, continent, skilled in conducting and performing the acts required, uncovetous, benevolent, free from bad habits, of good family, of good characteristics, the follower of vedic cult and creed and the master of *Vedas* should be selected and appointed as the priests of *Yajna* and the number should be one or two or three or four as be required.

If the priest is one his designation be *Purohita*, if there be two they should be designated as *Ritvik* and *Purohita*, if there are three they be described as *Ritvik*, *Purohita* and *Adhyaksha* and if there are 4 priests they be given the titles of *Hotar*, *Adhvaryu*, *Udgatar* and *Brahman*. The seats of these four priests should be arranged on the four sides of the *Yajnavedi* in the

manner that the *Āstar* be in the west keeping his face towards east, *Adhvaryu* sit in the north keeping his face towards south, the *Udgatar* be on his seat in the east keeping his face towards west and *Brahman* should take his seat in the south keeping his face towards north. *Yajmana* the performer of *Yajna* etc take his seat in the west keeping his face towards east or take his seat in the south and keep his face towards north. These priests should be seated with due respect and they should take their respective seats delightfully and none should do any other thing or talk except the performance which is present and which they are entrusted with.

SIPPING OF WATER

All those who are sitting to perform *yajna* should sip water thrice from their respective water-pots with these *Mantras* i.e. one sipping by one *mantra*, and the *mantras* are as follows:

ओम् अमृतोपस्तरणमसि स्वाहा ॥१॥

ओम् अमृतापिबामसि स्वाहा ॥२॥

ओम् सत्यं वदः धीर्महि धीः श्यताम् स्वाहा ॥३॥

आश्व० नृ० अ० १।क० २५।बृ० १२, २७, २२

This water is the means of protection from blow, whatever is uttered herein is right.

This water is the means of protection from above, whatever is uttered herein is right.

May the truth, the fame and the weal be always with me, whatever is uttered herein is right

TOUCHING BODILY PARTS

Afterwards the performers of *yajna* touch the parts of the body with water by the following *mantras*

- ओ वाङ्म वास्येऽस्तु- by this mouth
 ओ नसोर्ध्वानोऽस्तु- by this both the nostrils
 ओ अक्षयोर्ध्वे चक्षुरस्तु- by this both the eyes
 ओ कर्णयोर्ध्वे श्रोत्रमस्तु- by this both the ears
 ओ बाहुयोर्ध्वे बलमस्तु- by this both the arms
 ओ ऊर्ध्वोर्ध्वे श्रोत्रोऽस्तु- by this both the thighs
 ओ अरिप्यानि मेऽद्यानि- by this taking the water in the
 तनूस्तन्वा मे सह तनु- right hand *Marjana* should
 चार० नृ० कां १।क० ३ नृ० २५ be done

- O God, Let speech reside in my mouth.
 O God, Let breath reside in my nose.
 O God, Let vision reside in my eyes.
 O God, Let hearing reside in my ears.
 O God, Let strength strengthen my arms.
 O God, Let there be power in my thighs.
 O God, Let my body and its parts be healthy.

ARRANGEMENT OF WOOD-FUEL

This arrangement of wood-pieces, should be done in the *Vedi*, the altar.

PUTTING FIRE IN THE VEDI

Then:-

ओ नृर्ध्वः स्वः ।

चो० नृ० १-१-११

The all-protecting Divinity is existent, conscious and all-bliss.

Pronouncing this above cited *mantra* bringing fire from the house of *Brahmana*, *Kshatriya*, or *Valshya*, performer or the priest of *yajna* should light a lamp of *ghee* and lighting a piece of camphor from this lamp he should place it in a dish and drop small pieces of wood therein and raising the dish by his both

hands, (in the case of its being hot he should hold it by means of doubled-fork) should place the fire in the centre of the *vedi* after pronouncing the following hymn :

ओं नृभुवः स्वर्चीरिचं वृज्जा वृषिवीचं वरिष्मा,

तस्मास्ते वृषिभि देवयजन्ति वृष्टेऽग्निजन्मावजन्माद्यावाक्ये ॥ ऋगु० १-२

1, for obtaining grains as well as other edible products of the earth, place on the back of the earth whereon the *Yajnas* are performed by the righteous learned persons this fire which consumes all that is offered to it as oblations, which is luminous as the Sun in heaven and as grand as the earth with its grandeur and which is residing in three localities; the earth, the atmosphere and the heavenly region.

FANNING THE FIRE

Putting the fire in the middle of the *Vedi* with the Mantra ओं नृभुवः स्वर्चीरिचं arranging the piece of wood-fuel and a small bit of camphor on it and pronouncing the following hymn the performer of *yajna* should fan the fire :

ओं उद्गुत्तरवान्ते प्रति जाग्रहि त्वमिष्टानुते

सं हृजेवामयं य ।

अग्निन्तवस्थे अद्गुत्तरस्मिन् विश्वेदेवा यजमानस्य जीवन् ॥ ऋगुः १५-४४

May this fire rise and boom, may this fire and *yajमान*, the performer of *yajna* accomplish the desired performances like *yajna* etc and the other works of public utility. May the learned persons and the performer of *yajna* encircling north side take their seats on the *Vedi*

ADDITION OF WOOD-FUEL TO THE FIRE OF *Vedi*

When fire begins to make its way in the wood-pieces arranged in the *Vedi* the performer of *yajna* dip three sticks of sandal wood or *palash* as mentioned above, each of four inches in length and taking one of them at each turn add to the fire pronouncing the hymn assigned for it. The hymns assigned for the purpose are as follows:

श्रोन् जयन्त इव्वा जात्वा जातवेदस्तेनेध्वत्वं वर्धन्त
 वेदं वर्धय जात्मान् प्रजया, यशुनिर्वाह्यवर्धतेमाना-
 ज्जेन सनेध्व स्वाहा ॥ इदमग्नये जातवेदसे इदमग्नये ॥१॥

जातव० मृ० १।१०।१२

This woodful is the power of endurance to fire which is present in all the created objects, by this it may be lighted and may increase its strenght and in the same manner be it source of our progress blessed with offspring animals, knowledge, radiance, physical spiritual, and edible things like grains etc. Whatever is uttered herein is right. This offered oblation is meant for *jatavedas agni only*, it is not for me. With this hymn first wood-fuel be added to.

स्रौ सनिवाग्निं युषस्वत् वृत्तर्धोवयतातिविम् ।
 जास्मिन् हव्या जुहोतन स्वाहा ॥
 इदमग्नये इदमग्नये ॥२॥

यशुः १-१

With this hymn and;—

मुत्तमिद्वाय सोविधे वृत्तं तीव्रं जुहोतन ।
 अग्नये जातवेदसे स्वाहा ॥
 इदमग्नये जातवेदसे इदमग्नये ॥३॥

यशुः १-२

With this hymn i. e. with both of the hymns
 (सनिवाग्निम्०) and (मुत्तमिद्वाय०)

The second wood-fuel be added to.

O performer and conductor of *yajna* (the *yajmana* and *Ritvik*, the priests) feed the permanently preserved fire with fuel, enkindle it with *ghee* and offer *havis* in it. Whatever is uttered herein is right. This offered oblation is meant for *jatavedasagni only*, it is not for me.

O ye performers of *yajnas* and conducting priests! offer purified molten *ghee* in the well-burnt enkindled fire which is present

in all the worldly objects, Whatever is uttered herein is right. This offered oblation is meant for *jatavedas* only, it is not for me.

ओं तन्वा तमविचरन्तिरो वृतेन वर्चसावति ।

वृहज्जोवा यविष्य स्वाहा ।

इदमन्वयेऽङ्गिरसे इदमन्म ॥४॥

मृ० १-१

The third woodfuel should be added to with this above cited hymn.

With woodfuels and *ghee* we further inflame that fire which is present in all the organic and inorganic bodies and encourage this powerful fire to blaze more and more. Whatever is uttered herein is right. This offered oblation is meant for the *angiras angī* only, it is not for me.

FIVE OBLATIONS (Ahatla)

After performing the act of *Samisadhana* (Fuel-adding) the articles accordingly prepared for the purpose of *yajna* should be kept safe in the pots of Gold, silver of *Kanś* or of wood. Quantity of an oblation of *ghee* which is molten, warm and mixed with the fragrant herbs etc. and kept in the pots, should not be less than 6 *Mashas*, (5gm) and the quantity of the oblation of *Mahanbhoga* etc, or whichever *samagri* is there, should be utmost one *chhataka*. (50gm) This is the quantity of the oblation.

ओं अयन्त इयन् घ्रात्वा जातवेदस्तेऽनेन्यस्य वर्चस्य

वेद, वर्चस्य चास्मान् प्रजवा, पशुर्विह्वलधन्ते—

माम्नाऽङ्गेन, तमेवय स्वाहा ॥

इदमन्वये जातवेदस्ते इदमन्मन्म ॥आह० मृ० ११०१२२

This hymn has already been translated on page 36

From this molten *ghee* the spoon which is prepared to contain only 5 gm should be filled and five oblations should be offered by pronouncing the following *mantra*,

Sprinkling of Water Round the *Vedi* containing Fire ablaze

Afterwards taking palmful water the performers of *yajna* should sprinkle it on the four directions including east etc. around the *vedi* and the *mantras* assigned for this purpose are as follows.

ओम् अग्निं धनुमन्वत्य

With this *mantra* in the east direction.

O Indivisible Divinity ! Please let us be according to you.

ओम् धनुमतोऽनुमन्वत्य

With this in the west direction

O Irrefragable Divinity ! Please let us be according to you.

ओं तत्सवत्यनुमन्वत्य

गोमिन्ननु० १।३।१-३

With this in the North direction

O Divine Power (the Source of Knowledge) please let us be according to you.

ओं देव सवितः प्र सुष वसं प्र सुष वसवति नमस्य ।

विष्णो नमर्धः केतवः केत नः पुनातु वाचस्पतिर्वाचं न स्ववतु । अनुः ३०-१

And with this (above cited) hymn water should be sprinkled in all the four directions round the *Vedi*.

O ye Savitar ! (All-impelling Lord) for the sake of attaining felicity, speed onward our self-sacrificing acts and speed him onward who is engaged in protecting our self-sacrificing act. May the Self-refulgent Lord, the upholder of the earth and other worlds who is the Purifier of reason purify our thoughts and may the Lord of speech sweeten our words which we utter.

AGHARAVAJYABHAGAHUTAYAH

After this the performance of water sprinkling.

It is positively required that the common *homahuti* (oblation of the yajna) should be done in the principal sacraments like *Garbhadhana* etc.

Among the *Ahutis* (oblations) offered in the beginning and the end of the principal *homa*, the first oblation offered in the north side of *yajna kunda* and the second oblation offered in the south side of the *yajna kunda* are named as *aghararajyahuti*. The oblations offered in the centre of *yajna kunda* are called *Ajaghahuti*. After filling the spoon with molten *ghee* preserved in the pot, holding it with thumb and first and the central second fingers the following hymn should be pronounced:—

ओं अग्नये स्वाहा । इदमग्नये इहम नम ॥

With this *mantra* the libation of molten *ghee* should be poured on the fire in the *Vedi* in the northern side.

I offer this oblation in the praise of self-refulgent God of the fire, the positive electricity. Whatever is uttered herein is right. This offered oblation is meant for *agni* only. it is not for me.

ओं सोमाय स्वाहा । इदं सोमाय इहम नम ॥

गी० न० १।८।३-४

With this *Mantra* the libation of molten *ghee* should be poured on fire in the south side of the *Vedi*.

I offer this oblation in the praise of *Soma*, the negative electricity. Whatever is uttered herein is right. This offered oblation is meant for *Soma* only, it is not for me.

Afterwards:—

ओं अनासतये स्वाहा । इदं अनासतये इहम नम ॥

ओं इन्द्राय स्वाहा । इदमिन्द्राय इहम नम ॥

आत्माय० जी० ३।१२, ३।१६

Two oblations should be offered on the fire in the centre of the *Vedi* with these two above mentioned *Mantra*.

I offer this oblation in the praise of *Prajapati*. Whatever uttered herein is right. This offered oblation is meant for *Prajapati* only, it is not for me.

I offer this oblation in the praise of *Indra*. whatever is uttered herein is right, This offered oblation is meant for *Indra* only, it is not for me.

After offering the four *Agharavajyabhagahutis* and then performing the principal *Homa*, i. e. completing the desired and required *Homa* to be performed, as the final oblations the four *Agharavajyabhagahutis* should be again offered by the *yajmana*. Again from that pot of the purified molten *ghee* the four oblations of *Vyahruti* should be offered on the burning fuels with the full spoon.

The *Vyahruti Ahutis* are the following :—

ॐ भूर्भुवः स्वाहा । इदमग्ने-इदम अग्न ॥
 ॐ भुवर्वायवे स्वाहा ॥ इदं वायवे इदम अग्न ॥
 ॐ स्वरादित्याय स्वाहा ॥ इदमादित्याय इदम अग्न ॥
 ॐ भूर्भुवः स्वर्गनिवासावसिधेभ्यः स्वाहा ।
 इदमग्निवासावसिधेभ्यः इदम अग्न ॥

(1) I offer this oblation to know the *bhuh* which is closely connected with *Agni*. Whatever is uttered herein is beautiful and true. This oblation is meant for *Agni* only and it is not for me.

(2) I offer this oblation to know the *bhuva* which is closely connected with *Vayu* the firmament. Whatever is uttered herein is beautiful and true. This oblation is meant only for *Vayu* and it is not for me.

(3) I offer this oblation to know the *svah* which is closely connected with the *Aditya* the sun. Whatever is uttered herein is beautiful and true. This oblation is meant only for *Aditya* and it is not for me.

(4) I offer this oblation to know *bhur bhuwah* and *svah* collectively which are closely connected with *Agni*, *Vayu* and *Aditya*. Whatever is uttered herein is beautiful and true. This oblation is meant collectively for *Agni*, *Vayu* and *Aditya*, and it is not for me.

With these *mantras* four oblations of *ghee* should be offered in the *Vedi*.

SVISTAKRIDA HUTI

The *svista-Krida hut* is only one. It should be either of *ghee* or of cooked rice. The *mantra* with it should be given is as follows:—

ओं वरस्य कर्मभोग्रहरीरिचं यद्वाप्नुमनिहाकरम् ।
अनिष्टत् स्विष्टकृद् विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे । कामये स्विष्टकृते
सुहुतकृते सर्वप्रायश्चित्ताहुतोमी कामानी तमर्हन्विने तर्हान्यः कामान्तरमर्हन्
स्वाहा ॥ इदमग्नये स्विष्टकृते इदन्नमम् ॥

Whatever in this performance, I have done going out of the procedure, whatever I have left of it with negligence let all that be traced out and corrected by the learned man who knows to perform the act in noble way. May He perfect our act to befit them in the procedure adopted to serve the *yajna* which fulfils the desired end of *yajmana*, for which sake all the oblations of resipience are offered and which is the source of producing good and is eater of the offered oblation. May He fulfil our aspirations. Whatever is uttered herein is right. The oblation offered in the fire of *Vedi* is meant for *Swistakrit agni*, it is not for me.

OBLATION OF PRAJAPATI

The *Prajapati* oblation should be offered in the fire of the *Vedi* with the following *mantra* which should be pronounced only in mind, not by the organ of speech.

ओं प्रजापतये स्वाहा । इदं प्रजापतये इदन्नमम् ॥

PAVAMANAHUTIS, THE OBLATIONS OF PAVAMANA

One oblation with one *mantra* and thus amounting four oblations of *ghee* should be offered with the following hymns:—

But these oblations are principal in the sacraments—
Mandana samasti and Visha

सो ब्रह्मः स्वः । अग्ने वावृषि वसत आ सुषोर्बन्धं च नः । आरे वावस्य
 पुष्कला स्वाहा । इदमग्नये पवमानाय इदमग्ने ॥ २ ॥

सो ब्रह्मः । अग्निर्वाषि वसमानः पाञ्चजन्यः पुरोहितः । तमीमहे महाययं
 स्वाहा । इदमग्नये पवमानाय इदमग्ने ॥

सो ब्रह्मः स्वः । अग्ने वसस्य स्वाहा अग्ने वधः सुषोर्बन्धु । वसद् रयि अपि पोषं
 स्वाहा । इदमग्नये पवमानाय इदमग्ने ॥३॥ ऋ० २, ६६, १६-२१

सो ब्रह्मः स्वः । अग्ने वसस्य स्वाहा अग्ने वधः सुषोर्बन्धु । वसद् रयि अपि पोषं
 स्वाहा । इदमग्नये पवमानाय इदमग्ने ॥३॥ ऋ० १०, १२१, ११

God is existent, conscious and all-blissful. By His grace may the fire be means of protection for us, may it give to us strength and grants and keep away from us all sorts of evils and persons of evil designs. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for *Pavamana Agni* only. it is not for me.

God is existent, conscious and all-blissful. It is by His grace that this fire becomes the source of our seeing; it is best purifier applicable in *yajna* by five kinds of men : four *varnas* and those who do not come in *varna* category; it is present in every thing from very beginning and may we know to utilize this powerful element in our work. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for the *Pavamana Agni*, it is not for me.

God is existent, conscious and all-blissful. By His grace may this fire which serves multifarious purposes, being the source of wealth and energy for us, give us strength and physical radiance. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for *Pavamana Agni*, it is not for me.

God is existent, conscious and all-blissful. It is by His grace and power that the fire protecting all the subjects of the world has none as its equal to over-power those worldly objects which are created. May this fire used in *vajra* be the means of fulfilling our those aspirations for which we enkindle it and we may be the possessors of all kinds of riches. Whatever is uttered herein is right. The oblation offered in the fire of the *Ved* is meant for the *Prajapati* only, it is not for me.

After offering four oblations of *ghee* by these four *mantras* one should offer eight *Ajya*huts.

EIGHT AHUTIS of *Ajya*

These eight oblations of *ghee*, one by each, should be offered at the time of all the auspicious rites with the following eight *mantras*:—

ओं त्वन्मो घन्मे वरुणस्य विद्वान् देवस्य हेतुः प्रवृत्तिलोकाः वसिष्ठो वसिष्ठान्
लोमुवानो विद्वान् हेतुः प्रवृत्तिलोकाः वसिष्ठो वसिष्ठान्
मम ॥ १ ॥

ओं त त्वं मो घन्मे वरुणस्य विद्वान् देवस्य हेतुः प्रवृत्तिलोकाः वसिष्ठो वसिष्ठान्
लोमुवानो विद्वान् हेतुः प्रवृत्तिलोकाः वसिष्ठो वसिष्ठान्
मम ॥ २ ॥

ओं इमं मे वरुण भूमी हवामहा यं मुह्यत । त्वाम् वसुधावसे त्वाहा । इमं
वरुणाय हवाम मम ॥ ३ ॥

ओं तत्त्वा यानि ब्रह्मणा वसुधावस्तवासास्ते वसुधावो हविर्वाः ।
ब्रह्मेष्टमानो वरुणेह वोधुवसंत मा न जातुः प्रवीची त्वाहा ॥ इमं वसुधाव-
हवाम मम ॥ ४ ॥

ओं ये ते शतं वरुणये सहस्रं वसिष्ठाः वासा विद्वान् ब्रह्मणः तेष्विर्वाजं तधि-
तोत विष्णुमिदमे मुञ्चन्तु मरुतः स्वर्कः त्वाहा ॥ इमं वसुधाव तधिरे विष्णवे
विदेव्यो देवेभ्यो मरुद्भ्यः स्वर्कः त्वाहा ॥ इमं वसुधाव तधिरे विष्णवे

ओं वसुधावो वसुधावो वसुधावो वसुधावो वसुधावो वसुधावो वसुधावो वसुधावो
ॐ त्वाहा ॥ इमं वसुधावो वसुधावो वसुधावो वसुधावो वसुधावो वसुधावो वसुधावो
ॐ त्वाहा ॥ इमं वसुधावो वसुधावो वसुधावो वसुधावो वसुधावो वसुधावो वसुधावो

सो जुसतं वदन् वासनस्मदवाचनं दिनम्यनं जवाय । अथा जयमादित्य
करो तवात्मनी अदितये स्यान् स्वाहा ॥ इदं वदन्मादित्यावादितये वा
इदन् मन ॥७॥

ऋ० १-१४-१५

सो वदतं नः समन्तो लक्षेत् सावरेवती । वा यज्ञो हि तिष्ठं वा यज्ञर्षि
जातवेदसी शिवी वदतमन्न नः स्वाहा ॥ इदं जातवेदोभ्याम् इदन् मन ॥८॥

यजु० ५१३

Agni, the animal heat functioning in the body for our benefit does not deviate from the course adopted by the vital air which is also an important functionary in our body. This as the source of corporeal and corpuscular organization, and most powerful force of subsistence strengthening all our activities keeps away from us all kinds of diseases. Whatever is uttered herein is right. The oblation offered in the fire of *Vedi* is meant for *Agni* and *varuna*, it is not for me.

That this *Agni* is our protector by its operations of protection, resident in our body nearest to us it enlivens our vital air. Strengthening our activities it keeps everything right to give us pleasure. It is fit for our good worlds. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for *Agni* and *Varuna*, it is not for me.

Varuna, the air communicates our words to others to make it audible to them, it gives us pleasure by its activities. We desirous for our well-being praise its various properties to take into our use. Whatever uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for only *varuna*, it is not for me.

We desire to attain long life from the *Varuna*, the vital air, performer of *yajnas* pronouncing Vedic hymns desires to attain that by offering oblations, and keeps in balance, this praiseworthy *Varuna* fulfils our desires and gives to us long life. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for *Varuna*, it is not for me.

The *Savita*, *Savita Prana*, the *Vishnuh*, The *Vaishnava prana* and the brilliant *Maruta*, the *Maruta prana* save us to day from

those hundred and those thousand great bodily and worldly obstacles of the *Varuna* which are extending throughout, Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* meant for *Varuna*, *Savita*, *Vishnu* and *Swaraksh* *marutah*, it is not for me.

Agni is pervading in inner world and outer world both, it is the purifier of dirty things; it is for the benefit of all, it is quite true, it carries the substance of oblations to all the physical forces, and it provides us with the remedy through *yajna*. Whatever is uttered herein is right. The oblation offered in fire of the *Vedi* is meant for *ayasagni*, it is not for me.

Varuna, the Vital air throws away physical impediments developed in the upper part of our body, middle part of our body and lower part of our body. We should adhere to the ways of *Aditya* and obey the laws of nature inviolably. Whatever is uttered herein is right. The oblation offered in fire of the *Vedi* is meant for *Varuna*, *Aditya* and *Aditi*, it is not for me.

May *Jatavedasau*, the outer and inner *agnis* be the source of our mental concordance, around consciousness and perfection, may they be source of protection of our *yajna* and the performer of *yajna* and may they be auspicious for us on this occasion. Whatever is uttered herein is right. The oblation offered in the fire of the *Vedi* is meant for the two *Jatavedas*, it is not for me.

In all *Sanskaras* or ritual pronunciation in a sweet tone, neither quick nor in delay but in middle tone according to the pronouncing procedure of each *Veda* be done by *yajmana*. If the *yajmana* is illiterate, he must at least make these *mantras* by heart. If any man performing the duty of *yajmana* is uneducated, dull in understanding and illiterate, he should be known as unaccomplished or uncultured & due to his being unable in pronouncing the *mantras* the *Purohita* and *Ritvijs* should pronounce the *mantras* and the required actions should be made performed by him, the *yajmana*.

Purnahuti the completing Procedure of ahuti

Filling the spoon with *ghee* the performer of *yajna* should perform *purnahuti* with the following *mantra*.

ओं सर्वं वं पूर्णं वाहा ॥

May all this be exactly accomplished.

By this *mantra* one oblation should be offered and in the same manner the second and third oblations should also be offered. Remuneration should be given to him who deserves it and to whom he desires to entertain with food should do this and give remuneration to him and thus all should be given leave. Afterwards the ladies and gentlemen of the family first eat the remaining *ghee* cooked rice or *Mohanbhoga* which is remaining after offering oblations. Afterwards they eat good food according to their choice.

Vandevya ganam

The following *Vandevya ganam* of Samved as well as *mahavamedevam* should be performed positively in the sacraments from *Garbhadhana* to *Sanyasa*.

ओं नमोऽस्तुते । कथा नमिष्यन् आनुचक्षुनी तदा वृषः सखा । कथा शमिष्यता
वृता ॥१॥

ओं नमोऽस्तुते । कस्तथा तस्यो मरानां महिष्यो नतदम्यतः । वृद्धा विवाक्ये
वसु ॥२॥

ओं नमोऽस्तुते । सखीनामविता वरितानाम् । सतम्नवाभ्युत्तये
ताम, उत्तराधिक १-३-१, २, ३

God is existent, conscious and all-blissful. He is always mature, unique and friend of all. May He come to our help with His pleasant protection and in auspicious intelligent manner.

God is existent, conscious and all-blissful. God, the greatest possessor of blessedness is true and all-beatitude. O man ! It is He who may make you happy and courageous with his power to overcome the internal enemies firmly.

O Lord ! you are the protector of the eulogizers who have attained great intimacy with you. Please come to our protection hundred times.

Mahavandevyam

काऽ ५ वा । नमः ३ इमा ३ वा नमः ।
 ऊ । ती सदायः न । वा । जी ३ होहा ।
 कया २ ३ नमः ३ जी ३ हुमा २ ।
 वा २ ती ३५ हाह ॥ १ ॥
 काऽ ५ स्था । सत्यो ३ वा ३ नमः ।
 वा हिण्डो मातादमा । ता । जी होहा ।
 वृत्ता २३ विवा । इजीहो ३ । हुमा २ ।
 वाऽ ३ ती ३५ हावि ॥ २ ॥
 काऽ ५ जी । वु वा ३ : ता ३ जीमा ।
 प्रा । विता वरावि । नाम् जी २३ हो ।
 हावि गता २३ नमः । विवा हो ३ ।
 हुमा २ । ताऽ २ जी ३५ ५ हावि ॥ ३ ॥
 ताम० उत्तराधिके । नमः ३ ३ ॥
 न० १, २, ३

HOSPITALITY

House-holding men and women, workers, righteous, prominent, compassionate gentlemen, learned persons, unattached impartial monks who are always engaged in the advancement of knowledge and in doing good of all should be given due respect with provision of obeisance, seat, grain, water, clothes, pots, money and gift according to *yajmana's* own possessions and means.

Those who have participated as spectators should also be given leave with due respect. Those who desire to see the performance of sacraments should take their seats separately and

keep quiet without indulging in any kind of talks or uproar. All should be attentive and of delightful faces. The performers specified act and priests should discharge their functions in peace, tolerance, discrimination and accordance with procedure. This common procedure should be performed in all the sacraments.

—Here ends the common procedure Chapter.

Sacrament of Impregnation

निवेकादिग्मशास्त्रान्तो मन्त्रैर्यस्योचितो विधिः । ननु० २४—स्तो० १६

For the fitness and sound development of the physique and spirit of the people there are prescribed sixteen sacraments beginning from the ceremony of impregnation to the consignment to fire the mortal remains of the dead after death.

From the beginning to the body through impregnation and to the cremation of the body there are 16 *Sansharas* which are very noble acts of refinements. The impregnation is the first of them. *Garbhadhana* is that act or method in or by which the impregnation is ensured or materialized, seed fluid for conception is established or made firm.

As the grains become good and fide by the fertility and soundness of field and seed so the progeny becomes good and refined by the maturity of strong females and males. Therefore, for the fulfilment of thy conditions of this ceremony the girl (wife) should atleast be of 16 years having full blooming youth, having practised the disciplines of celibacy and having completed her education. The man (the husband) surely should atleast be of 25 years. It is better if they possess more ages.

Without attaining the age of 16 years the womb of the female has no capacity for the development of the foetus and her body does not become fit and mature to ensue and preserve the conception. The power of procreation or virility in a man is not ripe unless he attains the age 25 years. In this connection the following is the medical authority.

वर्धयितो ततो वर्षे पुमान्तारी तु बोद्धये ।

समत्वात्त बोधो तो ज्ञानीवात् कुशलोभिषक् ॥

ननु० ३२ अ० । १३ स्तोत्र

अन्योक्तवर्षावाग्वात्पक्षविलसिम् ।

वक्रावरो युवान् गर्भं कुलित्वः स विपद्यते ॥ २ ॥

जातो वा न विरं बीजेष्ठीवेहा दुर्बलैर्मिथः ।

तस्मादवस्थावासायां गर्भावागं न कारयेत् ॥ ३ ॥

सुश्रुत० १० अ० । १४-१५ श्लोक

These are the *Shlokas* of *Sushruta* (a treatise of *Ayurvedic* sciences). The procedure of growth and declination, maturity and immaturity of body described in the *Ayurveda* treatises has no parallel elsewhere. The fundamental principles of *Ayurveda* in this connection which would be written in the *Vedarambha Sanskara*, include idea and details of the growth and declination maturity and immaturity of essential ingredients of the body in correspondence with the years of the age. Therefore it is necessary to take special advantage & support of the *Ayurvedic scriptures* in performing these rituals of *Garbhadhana* etc.

Be attentive to this fact that the highest medical authority, the author of the *Sushruta* whose authority is accepted by all the learned persons fixes the time of marriage and impregnation at the completion of atleast 16 years of the age of the female and completion of twenty five years of the age in the case of male. A female of 16 years and a male of 25 years at least are fit for marriage and impregnation. Whatsoever copicity and strength in her body a girl acquires at her sixteens correspondingly the same is acquired by a male of twenty five years of age. It is why the medical authorities treat them of equal capacity and strength. 1.

If the male who has not attained the age of 25 years impregnate a female who is less than 16 years in her age the foetus will face decay even in the womb of the mother. 2.

If any child from such an impregnation is born it would not survive long, if any how survives would be weak in its body and limbs. Therefore it is obligatory that one should not any how ever impregnate the woman who is less than 16 years in her age.

In the same treatise of the *Shushruta* it has been also mentioned:—

यत्ततोऽस्त्वाः शरीरस्य वृद्धिर्षीकं संतुर्भता किञ्चित्परिहृयामहेति । सा
योवताद्वृद्धिराद्युचिततेर्वीर्यनाशवारिततः सन्तुर्भता ततः किञ्चित्परिहृ
यामहेति ।

बुद्धुत युवत्वाय व० २५ । वृ० २६

From the age of sixteen onwards all the tissues of the body grow and the youth begins from age of 25th year and it completes at the age of 40 years. At this age the youth becomes perfect and all the tissues of the body attain maturity. Afterwards semen tends towards depletion to some extent. That is at the 40 years of age all the limbs and organs of the body are perfectly developed. Afterwards the semen produced from diet takes the turn towards declination.

Therefore, it is proved that if marriage is to be done soon the age of the girl should be 16 years and of the boy 25 years at least. The girl be of 20 years and the boy be of 40 years, this is the middle course. The utmost and excellent period of marriage is the time when the girl attains 24 years age and the boy becomes of 48 years.

Those who desire the refined development of the family, good progeny and making it long-lived, characteristic, accomplished in knowledge, strength and venturesome, wise and prosperous should not under any circumstances do the marriage of girl attaining the age less than 16 years and the boy attaining the age less than 25 years. This is the act of progress that observing the discipline of continent in this stage, people impart education and good training to their children, so that progeny be good.

The Time for Impregnation

श्रुतकालमिवाग्रे स्वतत्त्ववारनिरास्तवा ।

पंचमं वयोवर्षं तद्वत्तौ रतिशाम्यवा ॥ १ ॥

ऋतुः स्वाभाविकः स्त्रीयां रात्रयः बीजसंस्तुताः ।
 ऋतुमिरितरैः सार्धं महोभिः सङ्गिर्नृत्तम् ॥ २ ॥
 सातामासाश्चतस्रस्तु निश्चितैकावली च वा ।
 त्रयोवली च द्वेवास्तु प्रसस्ता वस रात्रयः ॥ ३ ॥
 पुण्यास्तु पुत्रा नायन्ते स्त्रियोऽपुण्यास्तु रात्रिभ्यु ।
 तस्माच्च पुण्यास्तु पुत्रार्थी संविज्ञेयास्तत्रे शुभम् ॥ ४ ॥
 पुण्यास्तु सोऽधिके शुके स्त्री भवत्यधिके स्त्रियाः ।
 तमे पुमान् पुंस्त्रिवी वा स्त्रीचेऽप्ये च विपर्ययः ॥ ५ ॥
 निष्ठाप्यष्टास्तु चान्यास्तु स्त्रियो रात्रिस्तु वर्धनम् ।
 ब्रह्मचर्यं भवति यत्र तत्रायमे वसन् ॥ ६ ॥

मनुस्मृति च० ३, इलोक ४५-५०

In this way the seers like Manu etc. have decidedly prescribed the time of impregnation. According to them the householding man should always do the sexual intercourse in the properly prescribed time after the completion of menstrual course. He should keep away the idea of sexual intercourse with any woman other than his own wife. The woman on her own part should always be in this matter far away from any other man except her own husband who has been won through real marriage. The man who is avowed with his wife in nuptial vows and is happy with her, like a wife who is faithful to her husband does not live with another man except her own husband, should leave out the Parva (Purnima, amavasya, Chaturdashi and Astami) nights of the 16 nights prescribed for impregnation when he desires to perform impregnation in these Parva nights the husband and wife ought not to do sexual course.

The impregnation time of woman consists of 16 nights which begins from the commencement of the menstrual discharge and lasts till 16 days thereafter. Among these sixteen nights the first four nights when menstruation starting from the first day continues are abominable and odious for the purpose of sexual function. The husband ought not to touch his wife in these first, second, third and fourth nights and should not even drink water from her hands and the wife also on her part should not contact her husband in person. The wife should not do any physical or mental exertion at this time, should sit in segraga-

ted place as in these four nights co-habitation is useless and source of chronic diseases. Rajas, a kind of luke-warm menstrual blood like the pus or suppurated matter from boil, discharges out.

Just like the first four nights, the eleventh and thirteenth night are also prohibited for the purpose of impregnation. The remaining other ten nights are auspicious and excellent for the purpose of impregnation.

Those who desire male child should know that the sixth, eighth, tenth, twelfth, fourteenth and sixteenth nights are appropriately good for impregnation and those who desire female⁴ child should realize this fact that these four nights, the fifth, seventh, ninth and fifteenth are well conducive to their desired aim.⁵ Therefore, the husband and wife desirous of male child ought to materialise the function of impregnation in odd nights.⁶

In the case of the man's semen being more and prevalent the male child takes birth while woman's semen being more and prevalent the birth of female child takes place. In the case of the semen of men and woman being proportionate in quantity and prevalence the impotent boy and barren girl are born. The semen deprived of its normal properties and quantitatively less in required proportion materialise no conception or it causes abortion.⁷

The house-holding man who does not carry out the sexual intercourse with his wife in those eight nights which have been previously prohibited for impregnation, is in real sense a celibate leading even the life of house-hold.⁸

अग्निवशि चर्षसमनम् ० १

(मत्स्य० पु० ११३१)

This is the word of Ashvalayana Grihyasutra. The procedure of impregnation should be followed in conformity with the procedure laid down in the Upanishad in this matter. The upanishad describes the same procedure as it has been laid down

Nights are counted here to denote that day time is prohibited for impregnation.

previously comprising that after marrying the man of 25 years with a girl of sixteen years and materializing impregnation at its appropriately prescribed time.

अथ गर्भाधानं ऽ स्त्रियाः । पुण्यस्त्यासचतुरहाहूर्णं ऽ स्त्र्यास्त्या विदवायास्त-
स्त्रिभ्योऽपि दिवा आदित्यं गर्भयति ॥ २ ॥

This is the dictum of Paraskara grihyasutra. Similar to this is the command of Gobhiliya and Shaunakiya Grihyasutras. On the fifth day succeeding the fourth one when woman starting menstruation has completed the course of discharging menses and has become totally free from it, or thereafter, on any day preceding the night when the man and woman desire to have sexual course for conception, the ceremony should be held with the letter and spirit of the verse. आदित्यं गर्भयन्०

The yajna according to Samanya Prakarna should be performed with the odoniferous things prescribed for the purpose, first and thereafter the oblations with the following verses should be offered. The wife in this ceremony should sit in the left side of her husband and the husband as he likes, should sit in the east direction, of the Vedi keeping his in the west or in south or north directions keeping his face befittingly on his own choice. The priests of the ceremony should sit in four directions of the Vedi at their ease.

ओं अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्या नायकान्
उपवाचामि यास्याः पाथी तन्नीस्तनूतामस्या अयमहि स्वाहा ॥ इदमग्नये-इदम
मम ॥ १ ॥

ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्या नायकान्
उपवाचामि यास्याः पाथी तन्नीस्तनूतामस्या अयमहि स्वाहा । इदं वायवे
इदममम ॥ २ ॥

ओं वन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्या नायकान्
उपवाचामि यास्याः पाथी तन्नीस्तनूतामस्या अयमहि स्वाहा ॥ इदं वन्द्राय
इदममम ॥ ३ ॥

सौ सुर्वं प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरिति ब्रह्मणस्त्वा नायकान्
उपवाचामि यास्याः पापी तन्मूर्तामस्त्वा अपचहि स्वाहा ॥ इवं सुर्वं-इदम
मम ॥ ४ ॥

सौ अग्निबाधुचन्द्रसूर्याः प्रायश्चित्तो सुर्वं देवानां प्रायश्चित्तमः त्वं ब्रह्मणी
को नायकान् उपवाचामि यास्याः पापी तन्मूर्तामस्त्वा अपचहि स्वाहा ॥
इदमग्निबाधुचन्द्रसूर्येभ्यः-इदमम मम ॥ ५ ॥

सौ अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरिति ब्रह्मणस्त्वा नायकान्
उपवाचामि यास्याः पतिष्मो तन्मूर्तामस्त्वा अपचहि स्वाहा ॥ इदमग्ने इदमम
मम ॥ ६ ॥

सौ वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरिति ब्रह्मणस्त्वा नायकान्
उपवाचामि यास्याः पतिष्मो तन्मूर्तामस्त्वा अपचहि स्वाहा ॥ इवं वायो-इदमम
मम ॥ ७ ॥

सौ चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरिति ब्रह्मणस्त्वा नायकान्
उपवाचामि यास्याः पतिष्मो तन्मूर्तामस्त्वा अपचहि स्वाहा ॥ इवं चन्द्र इदमम
मम ॥ ८ ॥

सौ सुर्वं प्रायश्चित्ति त्वं देवानां प्रायश्चित्तिरिति ब्रह्मणस्त्वा नायकान्
उपवाचामि यास्याः पतिष्मो तन्मूर्तामस्त्वा अपचहि स्वाहा ॥ इवं सुर्वं-इदमम
मम ॥ ९ ॥

सौ अग्निबाधुचन्द्रसूर्याः प्रायश्चित्तो सुर्वं देवानां प्रायश्चित्तमः त्वं ब्रह्मणी
को नायकान् उपवाचामि यास्याः पतिष्मो तन्मूर्तामस्त्वा अपचहि स्वाहा ॥
इदमग्निबाधुचन्द्रसूर्येभ्यः-इदमम मम ॥ १० ॥

सौ अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरिति ब्रह्मणस्त्वा नायकान्
उपवाचामि यास्याः अमुष्या तन्मूर्तामस्त्वा अपचहि स्वाहा ॥ इदमग्ने इदमम
मम ॥ ११ ॥

सौ वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरिति ब्रह्मणस्त्वा नायकान्
उपवाचामि यास्याः अमुष्या तन्मूर्तामस्त्वा अपचहि स्वाहा ॥ इवं वायो इदमम
मम ॥ १२ ॥

ओं अग्न प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकान्
उपधावामि यास्वा मनुज्या तनूस्तानस्य अपवर्हि स्वाहा ॥ इदं अत्राय इदम
मम ॥ १३ ॥

ओं सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकान्
उपधावामि यास्वा मनुज्या तनूस्तानस्य अपवर्हि स्वाहा ॥ इदं सूर्याय इदम
मम ॥ १४ ॥

ओं अग्निबायुअन्नसूर्याः प्रायश्चित्तस्यो सूर्य देवानां प्रायश्चित्तस्यः स्वब्राह्मणो
यो नायकान् उपधावामि यास्वा मनुज्या तनूस्तानस्य अपवर्हि स्वाहा ॥ इदम
मग्निबायुअन्नसूर्येभ्यः-इदम मम ॥ १५ ॥

ओं वायु प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकान्
उपधावामि यास्वा अपसव्या तनूस्तानस्य अपवर्हि स्वाहा ॥ इदमवाये इदम
मम ॥ १६ ॥

ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकान्
उपधावामि यास्वा अपसव्या तनूस्तानस्य अपवर्हि स्वाहा ॥ इदं वायवे इदम
मम ॥ १७ ॥

ओं अन्न प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकान्
उपधावामि यास्वा अपसव्या तनूस्तानस्य अपवर्हि स्वाहा ॥ इदं सूर्याय इदम
मम ॥ १८ ॥

ओं सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नायकान्
उपधावामि यास्वा अपसव्या तनूस्तानस्य अपवर्हि स्वाहा ॥ इदं अत्राय-इदम
मम ॥ १९ ॥

ओं अग्निबायुअन्नसूर्याः प्रायश्चित्तस्यो सूर्य देवानां प्रायश्चित्तस्यः स्व ब्राह्म-
णो नायकान् उपधावामि यास्वा अपसव्या तनूस्तानस्य अपवर्हि स्वाहा ॥ इदमग्निबायुअन्नसूर्येभ्यः-इदम मम ॥ २० ॥

३० गोभिल गु० प्रपा० २।अं० ५।सू० २-६, पार० वृ० कां १।अं०
११।सू० १, २, मन्त्रब्राह्मण १।४।१-५ ॥

इम बीत मन्त्रों से बीत ब्राह्मणी बेनी* । और बीत ब्राह्मण करने से पवि-
त्रित भूत वस्त्र, वह कपड़े के पात्र में डीक के रक्त देवें ।

*इन बीत ब्राह्मण देते समय बहुत अपने इतिहास हाथ से धर के इतिहास स्कन्द
धर स्पर्श कर रखते ॥

This Agni (fire), the best purifier by nature is the medium of all sorts of purifications amongst all the physical elements. I, the wisher of all prosperities and believer in the existence of Divinity and His words use this fire in various ways. Let this fire remove the invalid and inauspicious signs or bents of the limbs, if any from this lady. Whatever is uttered herein is true. This oblation offered is meant for Agni and it is not for me.¹

This Vayu (Air) the best purifier by nature is the medium of all sorts of purifications amongst all the physical elements The oblation offered is meant for Vayu and it is not for me.²

This Chandra (Moon), the best purifier by nature is the medium of all sorts of purifications amongst all the physical bodies... .. The oblation offered is meant for Chandra and it is not for me.³

This Surya (Sun), the best purifier by nature is the medium of all sorts of purification amongst the physical elements The oblation offered is meant for Surya and it is not for me.⁴

The fire, air, moon and the sun, the excellent purifiers by their nature are the media of all sorts of purifications. I, the wisher of all prosperities and believer in the existence of Divinity and His words use them in various ways. Let them remove the invalid and inauspicious signs and bents of the limbs, if any, from this lady. Whatever is uttered herein is true. The oblation offered is meant for Agni, Vayu, Chandra and Surya and it is not for me.⁵

This Agni (fire), the best purifier by nature is the medium of all sorts of purifications amongst the physical elements. I, the believer in Divinity and His words and the wisher of all prosperities use this fire in various ways. Let this fire remove the husband-inflicting bents of the limbs, if any, from this lady. Whatever is uttered herein is true. The oblation offered is meant for Agni and it is not for me.⁶

This Vayu (Air), the best purifier by nature... ... The oblation offered is meant for Vayu and it is not for me.⁷

This Chandra (Moon), the best purifier by nature... ... The oblation offered is meant for Chandra and it is not for me.⁸

This Surya (sun), the best purifier by nature... ... The oblation offered is meant for Surya and it is not for me.⁹

These Agni, Vayu, Chandra and Surya, the excellent purifiers by their nature are the media of all sorts of purifications I, the believer in Divinity and His words, the wisher of all prosperities take advantage from them in various ways. Let them remove The oblation offered is meant for Agni, Vayu, Chandra and Surya and it is not for me.¹⁰

This Agni (fire), the best purifier by nature is the medium of all sorts of purifications amongst all the physical elements I, the believer in Divinity and His words and the wisher of all prosperities use this fire in various ways. Let this remove the imperfect bents of the limbs, from this lady. Whatever is uttered herein is true. The oblation offered is meant for Agni and it is not for me.¹¹

This Vayu (Air), the best purifier by nature... ... The oblation offered is meant for Vayu and it is not for me.¹²

This Chandra (Moon), the best purifier by nature... ... The oblation offered is meant for this Chandra and it is not for me.¹³

This Surya (Sun), the best purifier by nature The oblation offered is meant for this Surya and it is not for me.¹⁴

These Agni, Vayu, Chandra and Surya, the excellent purifiers by nature are the media of all sorts of purifications. I the believer in Divinity and His words, the wisher of all prosperities take advantage from them in various ways. Let them remove the anti-proliferous bents of the limbs from this lady. Whatever is uttered herein is true. The oblation offered is meant for is uttered herein is true. The oblation offered is meant for Agni, Vayu, Chandro and Surya and it is not for me.¹⁵

This Agni (fire), the best purifier by nature is the medium of all sorts of purifications. I, the believer in Divinity and His words and the wisher of all prosperities use this in various ways. Let this remove the imperfect bents of this limbs from this lady. Whatever is uttered herein is true. The oblation offered is meant for this fire and it is not for me.¹⁸

This Vayu (Air), the best purifier by nature... The oblation offered is meant for this Vayu and it is not for me.¹⁹

This Chandra (moon), the best purifier by nature... The oblation offered is meant for Chandra and it is not for me.²⁰

This Surya (Sun) the best purifier by nature... The oblation offered is meant for Surya and it is not for me.²¹

These Agni, Vayu, Chandra and Surya, the excellent purifiers by nature are the media of all sorts of purifications. I, the believer in Divinity and His words and the wisher of all prosperity take their advantage in various ways. Let them remove the imperfect bents of the limbs from this lady. Whatever is uttered herein is true. The oblation offered is meant for Agni, Vayu Chandra and Surya and it is not for me.²²

The twenty oblations should be offered one by each of the above cited twenty Mantras.* The ghee which remains after offering these twenty oblations, should be kept safe and covered in the pot of bronze.

Thereafter this procedure should be adopted to offer the oblations of the cooked rice. The cooked rice should be kept in one pot of silver or bronze and it should remain kept for a little time after mixing ghee, milk and sugar. When these mixtures are totally mixed in the rice, the one oblation with each of the Mantras should be offered on fire and whatever remains in the spoon of libation should be dropped into the water-filled pot of bronze placed before.

At the time of offering the twenty oblations the wife should continue to touch the right shoulder of her husband throughout.

ओं अन्नये वक्षमानाय स्वाहा ॥ इदमन्नये वक्षमानाय—इदन्न मन् ॥ १ ॥

ओं अन्नये पावकाय स्वाहा ॥ इदमन्नये पावकाय—इदन्न मन् ॥ २ ॥

ओं अन्नये शुष्ये स्वाहा ॥ इदमन्नये शुष्ये—इदन्न मन् ॥ ३ ॥

ओं अदित्ये स्वाहा ॥ इदमदित्ये इदन्न मन् ॥ ४ ॥

पा० मृ० का० १ । कं० २ । सू० ७ ॥

ओं प्रजापतये स्वाहा ॥ इदं प्रजापतये—इदन्न मन् ॥ ५ ॥

पार० मृ० १ । ११ । ३ ॥

ओं ग्रहस्य कर्मणोऽप्यरीरिषं यद्वा न्यूनविहाकरम् अग्निष्टत्स्विष्टं कृद्धिष्ठा-
त् स्विष्टं सुहुतं करोतु मे । अन्नये स्विष्टकृते सुहुतकृते सर्वप्रायश्चित्ताहुतीनां
कामानां समर्चयिष्ये तर्पयिष्ये कामान्तमर्चय स्वाहा । इदमन्नये स्विष्टकृते—
इदन्न मन् ॥

पार० मृ० १ । १० । २२, पुनरापार० मृ० १ । २ । ११ ॥

विश्वयोर्येनि कल्पया त्वष्टा कषाणि विस्तु ।

आ सिञ्चतु प्रजापतिष्ठाता गर्भं दद्यातु ते स्वाहा ॥ १ ॥

गर्भं वेहि सिनीवाणि गर्भं वेहि तरस्वणि ।

गर्भं ते अग्निनी देवावाहतां पुत्करज्ज्वा स्वाहा ।

हिरण्ययो अरणी यं निर्मन्वतो अग्निना ।

तं ते गर्भं हवामहे दशते मे जाति सुतये स्वाहा ॥ ३ ॥

ऋ० मं० १० । सू० १८४ । (मं० १-३) । योनि०

मृ० २ । ५ १-१०) ॥

रेतो मूत्रं वि ब्रूहति योनिं प्रवित्तिदन्निषन् ।

गर्भो जरायुमाकुत उत्वं ब्रूहति जन्मना ।

ऋतेन तत्पमिग्नियं विपानं शुक्लमग्नयः । इन्द्रस्येन्द्रियमिदं ययोऽमृतं ननु
स्वाहा ॥ ४ ॥

यजु० मं० ११ । मं० ७६ ॥

यतो मुनीने हृदयं विधि यन्मसि जितम् । वेदाहं तन्मां तद्विष्ठात् पश्येन
शरवः शतं जीवेम शरवः शतं न्यूयाम शरवः शतं प्रव्रजाम शरवः शतमवीमाः
स्थाम शरवः शतं धूयिष्य शरवः शतात् स्वाहा ॥ ५ ॥

पार० मृ० का० १ । कं० ११ । सू० १, यजुर्वेद ३६ मं० २४ ॥

यथेयं वृषिबी गही भूतानां गर्भमावर्धे ।

एषा ते श्रियतां गर्भो अगु सुतं तवितये स्वाहा ॥ ६ ॥

यथेयं वृषिबी गही बाधारेभान् वनस्पतीन् ।

एषा ते श्रियतां गर्भो अगु सुतुं तवितये स्वाहा ॥ ७ ॥

यथेयं वृषिबी गही बाधार भवतान् गिरीन् ।

एषा ते श्रियतां गर्भो अगु सुतुं तवितये स्वाहा ॥ ८ ॥

यथेयं वृषिबी गही बाधार विष्टितं जगत् ।

एषा ते श्रियतां गर्भो अगु सुतुं तवितये स्वाहा ॥ ९ ॥

अथर्व० कां० ६ । सू० १७ । (मं० १-४) ॥

ओं सुरमये स्वाहा ॥ इदममये-इदम मम ॥ १ ॥

ओं भुवर्षामये स्वाहा ॥ इदं वायवे इदम मम ॥ २ ॥

ओं स्वरादित्याय स्वाहा ॥ इदमादित्याय-इदम मम ॥ ३ ॥

ओं अग्निबाध्यादित्येभ्यः प्राजापानभ्यामेभ्यः स्वाहा ॥

इदमग्निबाध्यादित्येभ्यः प्राजापानभ्यामेभ्यः इदम मम ॥ ४ ॥

(गोवि० नृ० १ । पं० १५ ।)

यथात् नीचे निचे मंत्रों से धृत की हो आहुती देनी —

ओं अथास्यनेर्बद्धकृतं यत्कर्मणोऽप्यरीरिचं देवा नादुविचः स्वाहा ॥ इदं देवेभ्यो नादुविद्युभ्यः इदम मम ॥ १ ॥

(पार० कां० १ । कं० २ । सू० ११) ॥

ओं प्रजापतये स्वाहा ॥ इदं प्रजापतये-इदम मम ॥ २ ॥

(पार० नृ० १ । ११ । ३) ॥

इत कर्म क्षीर आहुतियों के यथात् पृष्ठ में निचे प्रमाणे "ओं यदस्य कर्म-
णोऽप्यरीरिचं" । आहव० नृ० १ । १० । २२) ॥ इत मन्त्र से एक शिष्ट-
कृत आहुति धृत की देवे ।

ओं आदित्यं गर्भं ययता तवर्द्धि तहस्यस्य प्रसिदां विवर्द्धयन् ।

वर्द्धि हस्ता माभि संस्थाः सतायुषं कुमुदि जीयमानः ॥ १ ॥

(यजु० अ० १३ । मं० ४१) ॥

सूर्यो नो विवर्ध्यातु ज्ञातो अमरिज्ञात् अग्निर्नः वाविधेभ्यः ॥ २ ॥

ओषा सवितायैवे ते हराः सतां सतां गर्हति ।

वाहि नो विष्णुतः पालयति ॥ ३ ॥

अक्षुण्णो देवः सविता अक्षुण्णं उत पर्वतः । अक्षुण्णता यथायु नः ॥ ४ ॥

अक्षुण्णो वेदिः अक्षुण्णं अक्षुण्णिक्यं तनुम्यः । सं वेदं वि च पश्येन ॥ ५ ॥

सुतं वृषं त्वा वयं प्रति पश्येन सूर्य । वि पश्येन नृचक्षतः ॥ ६ ॥

(अ० नं १० । सू० १५८ । मं १-५)

Agni, the fire present in digestion system is Pavamana, remover of all diseases. Whatever is uttered herein is true. The oblation offered is meant for Agni Pavamana and it is not for me.¹

Agni, the fire is Pavaka, the disinfectant agent. Whatever is uttered herein is true. The oblation offered is meant for Agni Pavaka and it is not for me.²

Agni, the fire is Shuchi, the galvanizing and purifying electrical, property. Whatever is uttered herein is true. The oblation offered is meant for Agni Shuchi and it is not for me.³

This Agni is Aditi, the indivisible unit of heat, light and magnetism. Whatever is uttered herein is true. The oblation offered is meant for Aditi and it is not for me.⁴

Prajapati, the wind protecting the creature is the element which preserves. Whatever is uttered herein is true. The oblation offered is meant for Prajapati and it is not for me.⁵

Whatever in this performance I have done going out of the procedure, whatever I have left out of it with negligence let all that be traced out and corrected by the learned man who knows to perform the act in noble way. May He perfect our acts to besit them in the procedure adopted to serve the yajna which fulfils the desired ends of the yajmana for the sake of which all the oblations of recipiscence are offered and which is the source of producing good and is the consumer of the offered oblations.

May He fulfil our aspirations. Whatever is uttered herein is true. The oblation in the fire of the Veda is meant for *svistakrit Agni* and it is not for me.²

With these six Mantras cited above the oblations of cooked rice should be offered. Afterwards eight oblations should be offered with the eight Mantras of *Astajyahuti* written in the *Samanya Prakarana*. Eight oblations with these *Astajyahuti* Mantras, one with each and further oblations of ghee should be offered with the following Mantras :—

O lady ! Let Vishnu, the vital air which has direct connection with task of conception develop your womb to facilitate conception- let *tvastar*, the sunlight help in formation of forms of embryo, let *Prajapati*, the vital air known as *Prana* give life and invigoration to it, let *Dhatar*, the preserving-*apana* preserve the embryo.¹

O beautiful lady ! let you be conceived, O learned wife ! let you be pregnant and let *Ashvinau*, the *Prana* and *apana* which are present in the space of heart preserve and protect your embryo.²

We desire the child in your womb which *Ashvinau* the *Prana* and *Apana* that are respondent and source of bodily motion and purity, come from the womb in the tenth month.³

The male organ entering into the organ of female releases genitive fluid while otherwise it releases urine. The embryo covered with secundine leaves out the skin-cover of it by taking birth. The soul of the embryo through the law of nature retains the organic power and the protective diet, the essence of eatable the milk and honey etc. which is a nectar for it. Whatever is uttered herein is true.⁴

O Wife ! you are well dressed in your hair. Really your heart is fixed in moon in the sky i. e. you are full of pleasure and I realize this fact and the present tendency of your mind. Let your mind know my mind also. May we both have the sight into our eyes for hundred autumns may we both live hundred

autumns, may be both hear hundred autumns, may we both have the power of speech for hundred autumns, may we both enjoy freedom for hundred autumns and if we attain a life longer than this, may all these privileges be granted further. Whatever is uttered herein is true.⁵

O Wife ! As this mighty earth in the beginning conceived the germ of all the creatures. So may the germ of life be laid in you and you bear it to give a suitable birth and to gain glamour and grace. Whatever is uttered herein is true.⁶

As this mighty earth has borne and bears the grand forest of these trees so may the germ of life be laid in you and you bear it to give a suitable birth and to gain glamour and grace. Whatever is uttered herein is true.⁷

As this mighty earth has borne and bears the mountains and hills so may the germ of life be laid in you to give suitable birth and to gain glamour and grace. Whatever is uttered herein is true.⁸

As this mighty earth supports the moving world that dwells thereon, may the germ of life be laid in you to give suitable birth and gain glamour and grace.⁹

After having offered nine oblations of the *ghee* and *Mohan-bhoga* with these above cited *Mantras*, the four oblations should be offered with the following *Mantras* ;—

ॐ सूर्यगये स्वाहा । इत्यादि

(For the translation of these *Mantras*, see *Samanya Prakrana*)

Thereafter two oblations of *ghee* should be offered with the following *Mantras*.

ॐ जमास्याने० । इत्यादि

O Agni ! the expert of *Yajna Vidya* ! let the *Havana* which has been performed by the medium of fire and whatever has been performed more than the proper procedure, be permanent.⁹

This oblation is meant to obey the command of *Prajapati*,

the Lord of the creation. Whatever is uttered herein is true. This oblation is meant for *Prajapati* and it is not for me.

After this performance and oblations the oblation of *ghee* for *Swistakrit* with the *Mantra वसव उर्वरो* should be offered.

The wife should take that remaining *ghee* which has been dropped in the waterfilled bronze pot put before and which is the remaining part of the libations which have been offered with these *mantras* and going to the bath room should rub it on her body from the foot-nails to head and take bath. Thereafter she should rub the body with clean cloth and wearing on neat and clean clothes come near the *yajna kunda*. The wife and husband both should circum-ambulate the *Kunda* and see sun. Seeing the sun they should pronounce the following *mantras* and meditate God through them.

श्रीम् शक्तिम् नमः०

O Almighty Divinity ! make powerful and beautiful with the milk, juice of the fruits and herbs eaten by mother the child in the womb who is the measurement of the wordly objects and the model of the universe. Please remove the obstacles in its way by your power and save it from infliction. Make the daily growing embryo to live the life of hundred years.

O God ! by Thy grace may the sun save us from the troubles and tragedies of the heavenly region. May the air save us from the troubles and tragedies of firmaments and may the fire from the troubles and catastrophes of earthly regions ²

O All-creating God ! pour Thy mercy upon us. May your strength which is the powerful source of performing hundreds of *yajnas* and good deeds, protect us. O Lord ! protect us from the lightnings falling from the clouds ³

Let the sun be full of light and lustres for us, let the cloud be resplendent for us and let the air give us sight ⁴

O God ! please grant us sight to see through eye and grant us light for making our limbs illuminated with the natural functions so that we may see the world of multifarious varieties ⁵

O All-inspiring Lord ! may we see Thee who is the watching observer of all the creature and may we look at the things which are discernible by the men.⁶

Meditating God with above cited *mantras* the wife pronounce as:

बोम् अमुक¹ गोत्रा शुभदा, अमुकदा² (नाली)

अहं त्वो भवन्तमनिवाहयामि । (बु० गोविन्द गृह्य० २ । ४।११)

and salute her husband. She should, afterwards, also offer her best compliments to father, grand father etc. of her husband and respectable men and women, family members and old ladies of relations including the mother of her husband.

Thus, after the bride have belonged to the *gotra* of her husband, i.e. after the bride assuming wife-hood and the husband husband-hood, the wife and husband both sitting on a nice seat in the west of the *Vedi* keeping their faces eastward should sing the *Vamddveryagana*.

Afterwards both³ should take their meal as has been described in the *Shastras* and give leave to priests etc. including the gathering with due respect entertaining them with food according to their own circumstances.

1. At this place bride should pronounce the *Gotra* or *Kula* of her husband.
2. At this place bride should pronounce her name
3. The main cause of making the progeny good is dependent on the prescribed diet of wife and husband. Therefore, the wife and husband should use all the herbs which increase strength and intellect, for the vigour of body and spirit. These herbs are :—

Two pieces of बोल हल्दी, हल्दी, (turmeric) चन्दन, (Sandal) मूला (this name is prominent in Southern India), कूष्ठ or (Costus speciosus Aralucus,) अमरबेली, Asparagus Racemosus, मोवरेल (this is also prominent in Southern India), शिलाजीव (Rock-exudation) कदूर (Camphor), गुस्ता (Cyperus Rotundus) चन्द्रमौल a kind of Cyperus.

All these herbs should be powdered and taking all of them in equal proportion mixing with a considerable quantity of cow milk should be curdled to form curd in the pot made of the wood of **वृक्ष** (*Ficus Glomerata*). This curd should be churned by the churning wheel of **वृक्ष** and by this process butter should be drawn away from that. The butter thus prepared should be turned to ghee. In ghee should be mixed fragrant things like **केसर** (*Crocus Sativus* or saffron), **कस्तूरी** (Musk), **वायव्य** (Nutmeg), **इलायची** (*Feronia Elephantum*) and **वायली**. The proportion should be 50 gm of the herb's powder in one seer of cow milk. When the ghee from this milk has been made by the previously prescribed procedure. 05 रत्नी musk, gm Saffron and one gm of each of the **Jayphal** (Nutmeg) etc. should be mixed therein (i.e. in the ghee). Every day in the morning the four oblations to **Agharavajyabhagavati** (beginning with **वृक्ष** स्था) and seven oblations with the seven **Mantras** of this impregnation ceremony (beginning with **विष्णुर्वाय** and ending with **वसुधैव कुटुम्बकम्**) of the seventh **Mantra** arranged in serial order should be offered by adding the word **स्था** to each of them if not already added to, and the night in which the function of impregnation is to be performed this **Havana** should be performed in the day which the impregnation night follows. The both of the wife and husband should eat the same ghee by mixing it in **चावल** or rice according to their choice and liking.

If the impregnation is performed in conformity to this method there may be born a characteristic, long-living, brilliant strong and wholesome male child. If there arises the desire of female child the rice should be boiled in water and should be eaten by them with the curd curdled in the pots of **Udumbar** wood according to the procedure described previously. By doing so a good female child may be born. The reason for this is :

"आहारं शुद्धं सत्वयुग्मिः सत्वयुग्मो मन्वात्मनि."

(आयो० उ० प्र० ७ । अ० २६ । अ० २॥)

This is the words of **Charadgya**. This means that the pure diet quite free from the intoxicants, meats etc. like ghee, milk etc. rice, wheat etc. when taken purifies the internal organic

Afterwards at a fixed time in the night when the body of both (the wife and husband) is in a wholesome state, both of them feel exceedingly hilarious and find them in a state of exuberant love, they should perform the act of sexual intercourse. The time of impregnation may be fixed at any time between the period from three hours passing of night and three hours remaining to pass. The wife and husband ought to keep their bodies stable, their face delighted, their mouths face to face of each others mouth, their noses vis-a-vis, their whole body straight at the time when the discharge of semen in the womb tends to nearest proximity. The germinating fluid be dropped by the husband. The wife realizing that the semen fluid has been dropped in her womb should contract the bottom of her rectum and uterous upward and establish the semen fluid in her womb by indraught.

Thereafter with temporary stop the wife should take a bath. If there is a cold season first they (wife and husband) should sleep separately after drinking, to their desire, the cold milk which had been boiled and prepared in Rotleria Tinctaria (हस्त) musk (सुगन्धि) nutmeg (कायूर) Mace (जाम्बू) and Feronia Elephantum (एलेफान्ट). If the wife and husband are assured that

system and gives strength, perseverance, wholesomeness and intellect. Therefore, man and woman enjoying the fully bloomed youth marry and after being married perform the procedure strictly and do the impregnation with love the progeny and the family would be refined accomplished day by day. When twelve or thirteen days remain in the time of menstruation in the month the wife and husband should eat and sleep with this previously prescribed ghee upto twelve days and keep a strict discipline of celibacy for 12 day and living on restricted limited diet should perform impregnation function in the previously prescribed period and thus attain very good progeny. This is the science of ennobling and excelling the progeny like the sciences of refining, reforming and elevating the things. Men should pay an infallible attention on this matter as the absence of this brings deterioration, backwardness while the presence thereof fetches the sure advancement and excellence of family.

the germinating fluid has been established they on the second day of the night of impregnation and if they are not assured of pregnancy, then after a month at the time of menstruation (that is on the second day at the beginning of the second month should offer the oblations with following *Mantras**. Here it should be borne in mind that in absence of menstruation it is sure that the lady has got pregnant. The *Mantras* of oblation run as follows —

*If two times prescribed for impregnation, i.e. two times within two months, fail without conception and there be no pregnancy assured the husband, in the third month when the time prescribed for impregnation comes with the concurrence of *Punya sukshetra*, at the first morning, taking two *manusha* of the curd of the cow of first procreation and two *manusha* of crushed roasted barley and mixing these should put into the hand of wife and should then ask her (‘‘*वि श्वे*’’ *मन्त्रः* १-१११) ‘‘What do you drink?’’ He should ask her thrice likewise. The wife should reply three times pronouncing, ‘‘*तुभ्यं*’’ *मन्त्रः* १-११२ and should eat that mixture. This procedure should be repeated thrice (in three days). Afterwards the husband should crush solanum (*सम्यगी*) plant of white flower in water and sieve the liquid and drop it in the right nostril of his wife and pronounce this *Mantra* —

वीर्यं पुष्पोन्मदीं जगद्व्यापा सङ्गमना सरस्वती ।

अस्यां बभूवुः पुत्रः पुत्रिणं वाप सङ्गमना ॥

सर. ५. अ. १ । अ. १११

This herbaceous plant is a safeguard against diseases, this overpowers them and is the protect of the water which are the causes of it. By the effect of this powerful herb I like, a son, have got the name and light of my father and in the similar way the child take birth and grasp my name and splendour.

With this *Mantra* the husband praying God who controls and ordains the whole universe, proceed on with the procedure and course of impregnation prescribed in the scripture. This is the opinion of the author of above quoted *Sutra*.

यथा वातः पुष्करिणीं समिञ्जयति सर्वतः ।
 एवा ते गर्भं एकमु निरंतु वसनास्यः स्वाहा ॥१॥
 यथा वातो यथा वनं यथा समुद्रं एकति ।
 एवा त्वं वसनास्यं सहस्रेहि वराधुना स्वाहा ॥२॥
 वसनास्यं वसनास्यं कुमारीं वसि मातरि ।
 निरंतु जीवो वसतो जीवो जीवन्त्या वसि स्वाहा ॥३॥

बृ० मं० ५ । सु० ७८ । मं० ७ । ८ । ९ ॥

एकमु वसनास्यो गर्भो वराधुना सह ।
 यथायं वायुरेवति यथा समुद्रं एकति ।
 एवायं वसनास्यो वसनास्यं वराधुना सह स्वाहा ॥१॥
 यस्यै ते वसिषो गर्भो यस्यै मोहिहरण्यो ।
 भञ्जान्यहमुता यस्य तं माया तनवीमन् स्वाहा ॥२॥

बृ० मं० ८ । सु० २८ । २९ ॥

पुमांसीति निजाम्बनी पुमांसाद्यन्विताधुनी ।
 पुमान्निष्ठं वायुश्च पुमान् गर्भस्तथोदरे स्वाहा ॥१॥
 पुमानग्निः पुमानिन्द्रः पुमानेवो बहुस्पतिः ।
 पुमांसं पुनं विदस्व तं पुमानु वामता स्वाहा ॥२॥

सामवेदे ॥ (अथवा १ । ४, ७, ९)

O Wife ! as the wind moves, on the sides, as the rivers so move your embryo in and come out from the womb as being ten month old.¹

O ten month old soul in the womb ! as the wind freely moves, as the forest freely flourishes, and as the ocean moves without obstruction, so you take birth out of the womb with cover of embryo.²

O Lord of Universe ! may the soul, to be called *Kumar* in time, sleeping in the womb of the mother for ten months come out of the womb of the mother living alive and unmortified.³

May the embryo of ten months move and grow with his cover. As the wind moves without any obstruction and so this ten months old embryo take birth with secundine.

O lady of fortune ! the embryo that you have in your womb is the custodian of good knowledge and actions, your womb

having such an embryo inside is free from all darkness, misfortunes, may I, the husband receive that embryo whose limbs are free from all kinds of infirmities. Whatever has been uttered herein is true.³

The two vital airs called *Prana* and *apana* are full of masculine power, the two electricities are also endowed with masculine power, the fire is full of masculine power and the wind is also united with masculine power may the embryo in your womb be male endowed with masculine strength.

This fire is endowed with manly vigour. *Indra*, the all-per-vading electricity also possesses the manly vigour, *Brihaspati*, the Sun is the embodiment of manly vigour, may you get the male child, O lady and may by God's grace the progeny succeeding him also be vigorous. Whatever has been uttered herein is true.

Having offered the oblations with these above cited *mantras* and also the oblations with afore-mentioned *mantras* of the *Samanya Prakarana* for the purpose of peace and tranquility they should perform the procedure of *Purnahuti* as has been described in the *Samanya Prakapana*.

He should restrict the diet of his wife. Any kind of intoxicants purgatives like *Terminalia* *Chebula* (ह्रीक) etc., things of acidity like excessively saltish eatables etc, more sour things; dry grain etc., pungent things like chillies etc. should be avoided by her always. But she should eat *ghec*, milk, sweet, *Somalata* i.e. *Guduchi* (गुडुकी) etc. herbs; rice, sweet curd; wheat; *Urad* (उरद), मूग, पुष्कर etc. grains, the vegetables giving strength. In these eatables she should mix the spices according to seasons of cold and summer and eat them. In the summer season she should eat cold white *Feronia Elephantum* etc. and in cold season the saffron, musk etc. Always she should depend on restricted good diets. The woman in the time of pregnancy should particularly use dry ginger root and (जड़) herb in milk. So that the child be intelligent, healthy and endowed with good qualities, actions and nature.

—Here ends the procedure of ceremony of impregnation.

Punsavanam

Here begins the ceremony procreating male or vigorous child.

The time of the *Punsavana* sacrament should be fixed in the second or third month from the period when it is known that pregnancy has been assured. The ceremony should be performed at the time so that there be advantage of vigour. Unless two months after the birth of child are elapsed the man (husband) should remain intact in continence without spoiling the semen fluid even in dream. He should conduct the affairs of eating, clothing, sleeping, awaking etc. in such a manner as it could save the semen intact and help in making the other progeny noble.

Scriptural authorities on the subject :

अत्र प्रमाणानि—

पुमाँसो निवाचयती पुमाँसास्त्रिमास्यी ।

पुमानग्निश्च बायुश्च पुमान् नभस्तथोदरे ॥१॥

पुमानग्निः पुमानिन्द्रः पुमान् देवो बृहस्पतिः ।

पुमाँसं पुत्रं बिन्दस्व तं पुमाननु जायमान् ॥२॥

तामवेदे (मं. का. १. ४. ८, ९) ॥

(गो. सू. प्र. २. १. मं. ६. सू. ३, ११) ॥

Translation of these mantras has been given in Gurbhadhan Ceremony :

सानीमश्नत्वा वाक्पुस्तत्र पुंसवनं कृतम् ।

तद्धं पुत्रस्य वेदनं तत्प्रजापतिरब्रवीत् ॥१॥

पुंसि वै देतो भवति तत्स्त्रियामनु सिष्येत ।

तद्धं पुत्रस्य वेदनं तत्प्रजापतिरब्रवीत् ॥२॥

प्रजापतिरमुनतिः सिनीवास्त्यचीकलुपत् ।

स्त्र्यं ब्रूयतामत्र वक्ष्यमाणसमु वयविह ॥३॥

अथर्वं कां. ६. ११. १ (मं. १-३)

This is the purport of these mantras the man should be full of vigour.

This is the authority of Ashvalayana Grihyasutra :—

अथास्यं मन्वन्तामारुह्यायां दक्षिणतया नासिकायाम्नीतामीयवी नस्तः करोति ॥१॥

अथावन्नीयपुत्रायां हे ॥२॥

आहव० न० अ० १ । अ० १३ । सू० ५, १ ॥

The husband in second or third month, make the pregnant wife smell the hairy root and new leave of banyan in her right nostril and other powerful herbs like *Cocculus Cordicolius* (गुग्गुली) and (बाह्यी) should be given to her to eat. Similar is the authority of *Paraskara Grihyasutra*.

अथ पु० त्वनं पुरा स्वन्त इति नास्ते द्वितीये तृतीये वा ॥१॥

आह न० अ० १ । अ० १४ । सू० १, २ ॥

This is the proof from *Paraskara Grihyasutra*.

The *Punsavana* sacrament is that ceremony which is performed in the second or third month after impregnation the conception being assured.

So has been written in the *Gobhiliya* and *Saunak Grihya Sutra*.

If the tree of *Ficus Religiosa* (अश्वत्थ) is mounting or climbing on the tree of *Mimosa Suma* (कुली) the use of this *Ashvattha* as a medicine in *Punsavana* make one able to have a male or vigorous child. We the house-holders perform these functions in our wives.

The male has semen and it is dropped in woman. Through this child is to be had it is the saying of *Prajapati*, the house-holding man.

Prajapati, the year or time keeps up female creating germ in other, i.e. in female and in male it maintains the male creating germ. This time of year, full moon night, dark moon night make the embryo perfect.

Now begins here the procedure

The priest and the performer of the Ceremony should do the procedure of prayer, स्तुतिप्रकरण and शान्तिप्रकरण. In doing prayer with the *Vedic mantras* विष्णवे देव० etc. the performer of *yājna* and the priest should pray God and the men present there should pay their attention to in meditation of God. They afterwards pronounce the *mantras* of *Svastivachana* and *Shantiprakarana* respectively. They making all sorts of arrangements place of *yajna*, *yajnasala*, *yājnakundā*, *yajnasamidha*, *yajnapatras* and other utensils of *yājna* should perform the procedure of नयन इष्ट्य वाचा०, शोभस्ति०, four वाचावासाज्यावासाहुति, four *Vyahrti* oblations, two oblations of and वसुधैव कुटुम्बकम्०. ओं प्रजापतये स्वाहा Thereafter they should offer the oblations of *ghee* with the following two *mantras* :—

ओम् धाते गर्भो बभूविति पुमान् वाच हवेदुषिम् ।

वा बीरो वाक्ता पुनस्ये वज्रनास्यः स्वाहा ॥१॥

आवच० १।१३।६

अवच० ३।२३।२

ओं बभूविति प्रवर्धो वेस्तानी सोम्यं प्रवीं पुण्यं नृत्तुपाज्ञात् । तव्यं राजा वदन्तोऽमुजन्मतां वयेयं हवीं वीजवचं न रोद्यात् स्वाहा ॥२॥

आवच० १।१३।६

O lady ! may your vigorous embryo like arrow in its quiver go to the womb and becoming ten month old may your strong child take birth smoothly and normally. Whatever is uttered herein is true.

Agni, the fire first amongst all the physical elements by grace of God come to her protection and it save the offspring of this lady from the hold of immature death. *Varuna* the vital air may come to its co-ordination in this matter and this lady may not ever wail for the grief of her child. Whatever is uttered herein is true.

After offering oblations with the above two *mantras* duly pronounced, the husband keeping his hand on the heart of his wife in a lonely place should pronounce the following *mantra*.

हो वसे सुतोमे हृदये हितवतः प्रजापती ।

ममैवं नो तद्विद्वत्सिन् वाहं बीजमवलिखाम् ॥१॥

O well dressed lady ! Whatsoever embryo is present in the interior of your child protecting heart I feel myself the knower of it. I pray God that I might not ever receive the grief of immature death of son or child.

Afterwards they should sing the song of *Mahāvamadevya* which has been given at the end of *Samanyaparakarana* and give leave to men and women who came on the occasion of this ceremony,

Then the husband crushing very minutely new leaves of banyan and Coculus Cordiculus (जिमीश) and sieving the same with a cloth piece, put it to the right nostril of the pregnant wife to inhale it. Thereafter the husband should pronounce these two *mantras* as follows and put his hand on the womb of her wife—

हिरण्यगर्भः समस्ततन्मये दूतस्य ज्ञातः परिरक्ष मासीत् ।

त दाधार दृविर्भो दानुतेमो कर्म देवाश्च हविषा विधेम ॥१॥

य० घ० १३ । म० ४ ॥ —पार० नृ० १।१५।३

अद्वयः संभूतः दृविर्भो रसाक्ष विद्वत्कर्मात् समस्ततन्मये ।

तस्य रक्षता विद्वद्भूमेति तन्मत्तस्य देवाश्चमायानमर्च ॥२॥

य० म० ३१ । म० १७ ॥ पार० नृ० १ । १४ । ३॥

The Divine Power who possesses all the luminous world with in Himself and exists from the very eternity, is the only one conspicuous Lord of all the created objects. He is sustaining this earth and the heaven, to that All-blissful Divinity we offer our humble worship.

God, the creator of the universe, creates in the beginning with His urge this world nourished by waters. earth and sun fixing its form, He assigns in the beginning the wisdom and duties of mankind.

Placing his hand on the womb of his pregnant wife the husband should pronounce the following *Mantra*—

मुपर्जोति वक्ष्यामिभुते शिरो नाभयं वक्षुर्हृदयन्तरे पक्षी ।

स्तोत्रं शाला उग्रव्याघ्रानि वक्षुर्नि नाम ।

साम ते तनूवामिदेवं यज्ञायज्ञिदं पुच्छं विष्म्याः शला ।

मुपर्जोति वक्ष्यामिदं गच्छ स्वः पत ॥१॥

म० अ० १२ । म ४ ॥ पा० सु० १।१४'४ ॥

O soul in the womb ! may you have the swiftness of nice-winged swift bird, may there arise in your head the trio of action, contemplation and learning. *Gayatri* be your eye, *Brihat* and *Rathantara* like your sides, *Rigveda* your soul, metres your limbs, The hymns of *yajuh* are your name. The *Vamadevya* is your body. The deeds worth-doing and shunning are your hind part, The *yajnas* are like your hooves, the feet. You are a noble soul, and master of noble qualities. Acquire knowledge and attain to happiness in life and beyond.

After this the pregnant lady should live in a disciplined way and lead the life of restricted diet and confined movements. She should eat in a small quantity the cocculus cordiclus (मिलोव) वादी herb, and dry ginger (पुंठ) with milk. She should not sleep more, should not talk more, should not eat more saltish preparations, should avoid to eat sour, pungent, bitter things and purgatives like *Termunallia* *Chebula* (हरीतकी) She should not be involved in the evils like anger, aversion, greed etc. and should always keep her mind delighted and thus such good conducts she should lead.

—Here ends the procedure of Punsavana Ceremony.

Simantonnayana

Here begins the sacrament of Simantonnayana.

Now we tell you the third sacrament called *Simantonnayana* through which the mind of pregnant woman be made satisfied and healthy, conception firm and noble and grow day by day. Now we quote here the authorities :—

चतुर्थे गर्भमासे तीव्रन्तोन्नयनम् ॥१॥

आपूर्वमाचरणे (यथा) मूला नक्षत्रे च चन्द्रमा युक्तः स्यात् ॥२॥

अथार्धे पुन्येन सप्तानुषन्तेन (सप्तानुषन्तेन) ज्येष्ठा च सप्तम्या त्रिभिश्च
कुम्भविष्णुसंस्पर्शे तीव्रान्तं ब्रूहि शुभं च स्वरोमिति विः चतुर्धा ॥

यह आचरणमाचरणगृह्यसूत्र (अ० १। अं० १४। सू० १, २, ४, ५)
कुम्भविष्णुसंस्पर्शे गर्भे मासे चण्डेऽष्टमे वा ॥

(वार० गृ० का १। अं० १५। सू० २, ३)

This is the quotation of *Pāraskara Grihyasutta* and this has been similarly written in *Gobhiliya* and *Shaunāka Grihyasutras*.

The meaning—

In the fourth month after time of pregnancy, on the day of moonlight when moon is connected with the stars which have masculine names viz, *Punarvasu*; *Pushya*, *Anurvdhas*; *Mula*; *Shravana*; *Ashvini* and *Mrigshiras*, the procedure of *Simantonnayana* should be performed. Or like the *Pumsavana* sacrament in the sixth or eighth month in the moonlight fortnight when the moon is connected with these *Nakshatras* the *Simantonnayana* be performed.

The Procedure—

After performing prayer, *Svastiachana*, *Shantikarana* and *Samanyaparakarana*, the water should be sprinkled in the east

etc. sides of the *yajurvedi* with the *mantras* चक्षिन्मृगभस्व. and with the following *mantra* on the four sides of the *Vedi*—

सो देव तस्मिन् प्रसुप्तं यज्ञं प्रसुप्तं यज्ञवर्ति भगव्य इत्यादि ।

After sprinkling the water on four sides of the *yajurvedi* the four oblations of *Agharavajyabhagahuti* and four oblations of *Vyahruti Ahuti*, (thus amounting to eight oblations in all) should be offered according to procedure mentioned in *Samanya Prakarnam*.

Thereafter pronouncing the *mantra* “सोष्टं प्रजापते त्वा सुष्टं निर्वपामि” the performers of the *Sanskara* should take rice, Sesamum Indicum (जिब) and Phaseolus Mungo in equal quantity (about 6 gm each) and wash it with water with *Mantra*— “सोष्टं प्रजापते त्वा सुष्टं शोलापि” After washing the ingredients he should cook them into one and mixing sufficient ghee in this cooked hotch-potch, he should offer eight oblations of this hotch-potch with the following *Mantras* :

सो घाता ददातु दानुये प्राची जीवातुमस्तितम् ।

यमं देवस्य धीमहि सुमतिं वा जिनवति स्वाहा ॥

इदं घात्रे इदमन् यम ॥१॥

अथर्व० का० ७ । सू० १७ । मं० २, आश्व० सू० १ । १४, १३

ऋ० तिल सू० १३ । मं० ७, निरुक्त य० ११ । मं० ११ ॥

सो घाता प्रजानामुत रावडिगे घात्रे वं विष्टं सुचनं जमान ।

घाता कुण्डीरनिमिषानिचष्टे घात्रडिद्वयं घात्रवत्सुहोत स्वाहा ॥

इदं घात्रे-इदमन् यम ॥२॥

—आश्व० सू० १ । १४ । ३, ऋ० तिल सूक्त मं० ३ मं० १ ॥

सो राकामहं सुहर्षा सुष्टुतौ हवे शृणोतु नः सुजगा वोधतु त्वमा ।

सौम्यस्वयः सूच्या ऋक्षमानया ददातु वीरं शतदायपुत्र्यं स्वाहा ॥

इदं राकार्ये-इदमन् यम ॥३॥

पास्ते राक्षे पुत्रास्तः पुत्रेस्ततो जात्रिर्वराणि दत्तुमे शक्नुमि ।
तामिनीं सद्यः पुत्रमाप्नुयानहि सहस्रपौत्रं पुत्रमे ररात्मा स्वाहा ॥
इयं राकार्येन्द्रात्म तव ॥४॥

अ० मं० २ । सू० ३२, मं० ३३ ॥

नेकमेव वरा वत पुत्रः पुत्रराप्त ।
प्रत्यं मे पुत्रकामार्थं गर्भमाप्नेहि वः पुत्राप्त्वाहा ॥३॥
यथेयं वृषिषी मह्युत्तमा गर्भं मा दधे ।
एवं तं गर्भमा वेहि दत्तमे जाति सूतये स्वाहा ॥४॥
विष्णोः शब्देन कथेमास्यां गर्भा यथीमात् ।
पुत्रां पुत्राना वेहि दत्तमे जाति सूतये स्वाहा ॥५॥

जात्यं नृ० १ । १४ । ३, अ० विल सूक्त मं० ३४ । मं० १-३

O lady of vigorous progeny ! May God who sustains the universe provide the giver with life-giving herbs full of juice. We including you grasp and retain unto us good knowledge of that mighty power. Whatever is uttered herein is true. The Oblation offered is meant only for *Dhatar* and it is not for me.

The all sustaining Lord is the master of all the creatures and wealth. This whole universe has come into being by his power and wisdom. He, the upholder of all is witnessing every moment the acts of all men. O men ! offer the oblation full of *ghee* for obeying the command of Lord, the sustainer of the universe. Whatever is uttered herein is true. The oblation offered is meant only for *Dhatar* and it is not for me.

I, the husband ! call my wife who is as beautiful as full moon night and possesses the good words for me, in all the functions of prayer and praise. Let her, the lady of good fortunes, listen to my words and understand them with her spirit. May she perform the functions of progeny in such a good way as she sews the clothes etc, with the needle which does not pierce the fingers at the time of sewing. May she give me a brave son. Whatever is uttered herein is true. The oblation offered is meant for *Raka* and it is not for me.

O full-moon-like beautiful lady ! Let you come to me with delighted heart accompanied by your those praise-worthy advices through which you give various physical and spiritual wealth to me who is of munificent nature. O lucky one ! come to me giving thousand kinds of fortunes, Whatever is uttered herein is true. The oblation offered is meant for *Raka* and-it is not for me.

My husband who is potentially vigorous has established the germ fluid in me, who is desirous of a son or vigorous child. May my husband be free from all evils and accompany me with noble son.

As this grand earth in straight position contains in her the seed of various things so you, O lucky lady I establish in you the embryo to give it birth in the tenth month.

O house-holding man ! by the good grace of God you get the male child or vigorous child in this lady who is the owner of the animals like cow etc. born in the tenth month.

The seven oblations of hotch-potch offered by the above quoted mantras and one should be offered by the *mantra* 'प्रसापते न त्वरेणान्नो', thus these become eight oblations. Again one oblation of cooked rice should be offered with the *mantra* 'प्रो प्रसापते स्वाहा' Afterwards one oblation of hotch-potch previously prepared should be offered by the *mantra*—'अन्नं अन्नं'.

Thereafter offering eight oblations of *ghee* with the eight *mantras* beginning with 'त्वन्मो अन्मो' etc. and four oblations of *ghee* with the four *mantras* of *Vyahruti Ahuti* (प्रो वृत्तये) the husband and wife should go to a lonely place and seat them on a good seat in order that the seat of husband be in the back of the wife.

प्रो बुभ्रिव्या न क्षय क्षोबधयः सप्तु बुभ्रिव्यास्तस्मै सप्तु क्षोभान्मोहि यच्छ ययं द्विजः ॥१॥

अनु० अ० १ । अ० २२

मुदीनं विषी जरति युविष्वा शैशवानरवत् वा ज्ञातमग्निम् ।

को यदै तन्नामनतिविं वनामावातन्ना रात्रं जनकता देवाः ॥२॥

मनु० ज० ७ । अ० २४ ॥

ओं जयमुखायतो वृक्ष अन्वीय जलितो जय ।

यसं वनस्पते नु त्वा नु त्वा सुखतां रतिः ॥३॥

पा० म० १ । १५ । ६, मन्त्र ज० १ । ५ । १ ॥

ओं वेनाहितेः सीमानं नयति प्रजापतिर्ब्रह्मे सीमनाम् ।

तेनाहमस्य सीमानं नयामि प्रजानस्यै जरायुष्टि कुषोमि ॥४॥

मन्त्र ज० १ । ५ । २ ॥ लो० म० २ । ७ । ६ ॥

ओं राकामहं सुहर्षां सुष्टुती हुषे भूमीषु नः सुमना वोद्यतु त्वना ।

सीमन्त्ययः सुष्वा क्षिप्रमानया वरातु भीर जतवातुमुत्तमम् ॥५॥

ओं मास्ते राके सुमन्तयः कुपेसतो यामिर्दंशति वायुमे वसुमि ।

तामिर्नो जस्य सुमना ज्वायहि सहाजयोषं सुकरो वराणा ॥६॥

किं पश्यसि प्रजां वसुन्तीनाम् सहां सीमां सुष्टुत्वं वायुः ॥७॥

म० ज० १ । ५ । ३-५ । लो० म० २ । ७ । ८-१० ।

May the waters and herbs be friendly to us. May they be unfriendly or destructive to those diseases which harm us and whom we also dislike.

Just as masters of the science of archery, who are at the top of the learned, like the sun, that stands highest in the space, know the qualities of ores inside the earth, are well known for their good behaviour in the path of righteousness afford delight to all and are respected by all like a guest, protect mechanical arts by their selfless life, establish the qualities of lustrous fire as a king establishes the greatness of his country in the world so should all do.

O lady ! as this tree of *Ficus glomerata* (अमृतर) is full plenty of ripe fruits, so you become prolific with the arrival of good child. O proliferous lady ! may we be praising frequently your bud like child produce wealth with your co-operation.

The fifth and the sixth *mantras* are translated previously in this chapter.

Asks the husband. O lady ! what do you see here ? Really you are seeing in it progeny, animal, good fortune for me, and a long life for me, the husband.

Pronouncing these above cited seven *mantras* the husband should drop odiferous oil in the hair of his wife with his own hand and dress the hair with a comb. Afterwards he, taking the small smooth branch piece of बभ्रुव tree, or the branch of smooth *Kusha* (कुशा) or the quill of porcupine (बाही बभ्रु का कांटा) clean the hair of his wife, make two parts of hair-bunch and make a nice hair-bunch on her hind part of head. Afterwards both should come to the *yajnasala*. At this time the sounding instruments like *वीणा* etc. should be sounded. Afterwards song of the *Samveda Mantras* as has been given in the end of *Samanyu Prokarana* should be sung. In singing the *Mantras* or *Samveda* first they should sing the following *mantra* and other *Mantra* thereafter :

ओं सोम एव नो राधेना वायुवीः प्रजाः ।

अग्निमुत्तमम आसीरस्तीरे दुग्धम असी* ॥

वार० नृ० की १ । सं० १५ । सू० ८ ।

May our King be possessed of peace and tranquility, may this human subject be blessed with happiness and prosperity. This is the river on the vast bank of which the people dwell.

Afterwards the pregnant wife, pouring plenty of ghee in the hotch-potch remaining from the offer of oblations, should see the reflected face of her in that *ghee*.

This time the husband should ask—"किं वदसि" what do you see ?

The lady should reply—"अत्रां वदामि" I am seeing progeny.

Then, thereafter the old noble ladies of own family of pregnant lady who possess good fortunes, who have children, sit

*Here the name of a river should be pronounced.

together and talk together and talk delightfully and pregnant bride should eat that hotch-potch and old ladies sitting near should shower blessing on her in this manner :—

सौ वीरपुत्रं यव, जीवपुत्रं यव, जीवसौ त्वं यव ॥

सो० पु० २।७।१२।

You give birth to brave child, you give birth to living child, you remain the wife of living husband.

These auspicious words should they speak. Afterward giving full respect and entertaining to participants of the ceremony ladies should see the ladies off and gents should see the gents off.

—Here ends the procedure of Simantonnayana

Jatakarma

Here begins the ceremony of Newly born child

The time, the scriptural authorities and the procedure of this ceremony should be followed as this :—

लीङ्गमतीर्तमिभरम्युजति ।

वा० सू० का० १ । अ० १६ । सू० १

The persons concerned sprinkle waters on the woman giving birth to a child.

This is the authority from Paraskar Grihya sutra and thus the same has been written in the Ashvalayana, Gobhiliya and Shaunakiya Grihya Sutra.

The procedure. At the time when delivery is going to take place the sprinkling of water on the body of the pregnant woman should be done with the *mantra* written below :—

ओं एकमु वसन्तास्यो यन्मो जरायुषा सह ।

यथायं वायुरेजति यथा समुद्र एजति ।

एवायं वसन्तास्यो प्रजम्जरायुषा सह ॥

य० अ० ८ । अ० २८, वा० सू० १ । १६ । १।

Let, still born, the ten-month old child move with the secundines, just as the wind moves, as the ocean moves uninterruptedly, so may this ten-month child come forth together with the secundines,

After sprinkling the water with the *mantra* the following *mantra* should be pronounced in mind and the *Marjana*, the water sprinkling act should be done again.

ओं सर्वमु पुनिरिमेयत्वं युने जरायुस्त वे । नच माँस्तेन बीजरी न कश्चिद्वचनायतनमथ जरायु पक्षताम् ॥

वा० सू० १ । १६।२

कुमारं जातं पुरास्वीरात्मन्नात् तस्मिन्पुत्रीं हिरण्यनिकातं हिरण्येन
प्राप्तेत् ॥

काव्य-सू- १।१५।१

O birth giving woman ! Let the cover of the foetus which has many forms and is somewhat stiff come out for the purpose of devouring by dog etc. Let not this spreading and swelling with flesh etc. fall down, O strong lady. By God's grace may not the secundine of any pregnant woman fall down abnormally to cause pain to her.

The father of the newly-born child should make the child to suck the *ghee* and honey rubbad in gold by giving it in the mouth of the child with the bar of gold, before the child born is being taken away with others (in their laps).

When the child has got born, the woman like the nurse etc, should first remove the secundine (the cover with which the child was covered in the womb) from the body of the child born and clean at once the dirt from his mouth, nose, ears, eyes etc. and should put the child in the lap of its father cleansing it with a smooth cloth and thus making the child clean and neat.

The father of the child born sitting in the place where the wind and cold waves could not enter in, should cut the (नाभ) navel-string of the newly born child by binding this (navel string) with a thread on the point of about nine inches above from the root of this navel string and in cutting this navel-string he should carefully cut the part of it above the tie of the thread leaving the nine inches part of it from the root place to the tie of the thread. He afterwards should bathe the child with luke-warm water, clean it with clean cloth, dress this child with new clean cloth and should come to the place of *yajna kunda* which should be prepared out of the house of the maternity or the place where the *yajna kunda* made of copper has been arranged. He should arrange the wood fuel in the *kunda* according to the method prescribed previously in the (*Samanya Prakarana*). He should perform the procedure of *Agnyaadhana* and *Samidhaadhana* as has been described in the *Samanyaprakarana*. Afterwards,

he enkindling the fire keeping safely the fragrant articles liek *ghee* etc. near the *yajurvedi*, washing hands, feet, should provide with one nice seat meant for ceremony-conducting priest in the southern side of the *yajurvedi* and the priest (*Purohita*) should sit on that keeping his face northward.

Yajmana, the father of the child born, should take his seat stretched in the west of the *Vedi* having washed his hands and feet, wearing a small cloth piece known as *upvastra*. keeping his face eastward. He, keeping all the things required for *yajna* near him and the priest, should for the acceptance of priesthood by the priest, pronounce—

मौ वा वसो तवमे वीद ॥ (Please sit on the seat).

The priest should speak—मौ वसामि (yes, I sit) and take his seat. Thereafter the priest should offer *yajna-sticks* of sandal wood in the *Vedi* with the four *mantras* prescribed in the *Samanya prakarana* beginning with the *Mantra* वसन्त इज्म. He should offer the four oblations of *Agharavajyabhagahutis* and four oblations of *Vyahriti Ahutis* on the fire flaming in the *Vedi*. Afterwards two oblations of molten *ghee* should be offered by following two *Mantras* :—

मौ वा तिरस्को निवसते महं पित्ररणी इति तां त्वा वृत्स्य वाराया वसे
तौराधनीमहम् । तौराधिन्ये देव्यं देव्युर्धं स्वाहा ॥ इदं तौराधिन्ये—इदम्
मम ॥ १॥

मौ विप्रविशत्युज्जममरसदाता पुनराहुरम् । परेहि त्वं विप्रविशत्युज्जममं
अनिव्यतेजसी नाम स्वाहा ॥ इदं धात्रे इदम् मम ॥ २॥

मन्त्राह्वान १ । ५ । ६, ७ ॥ मोमि २ । ७ । १५, १६ ॥

I, the husband, make happy, with offering the pour of *ghee* in the fire of the *Vedi* my wife who understanding her custodian of house-hold affairs, becomes fully concordant with me. I think, you, O lady ; the accomplisher of all the domestic purposes. I hail the glory of this lady who accomplishes homely works, gives all the desired things and is mighty force of the house. The oblation offered is meant for this accomplishing factor and it is not for me.

The wisemen call the progeny a point of family honour. God, who is the preserver of the universe also treats the child a point of family's honour. Therefore, O learned men ! you always come to us and preach for our well being, so that this my husband who bears such a name and is strong with vigour may again produce a child endowed with all admirabilities.

After offering these oblations with the above cited two *mantras* he should sing the *Vamadevya-gana* given in the end of *Samanyuprakarana* and perform the prayer of God as has been described in the beginning of *Samanyuprakarana*. there-after, the father of the child should write ओ३म् syllable on the tongue of the child with the already prepared golden bar dipped in the *ghee* and honey mixed properly. Doing so he should whisper वेदोऽसीषि (your confidential name is *Veda*) in the right ear of the child and then, with the bar of the gold make the child lick a little of the mixed *ghee* and honey with the following *Mantras* :

ओं प्र ते दद्यामि नमुनो नृत्तस्य वेद सवित्रा वसूतं मघोनाम् ।

आयुष्मान् गुप्तो देवताभिः सतं जीव शरदो लोके कस्मिन् ॥१॥

कारणं नृ० १ । १५ । १ ॥

ओं नृत्तस्य दद्यामि ॥२॥ ओं नृत्तस्य दद्यामि ॥३॥ ओं स्वत्तस्य दद्यामि ॥४॥ ओं नृत्तस्वत्तस्य दद्यामि ॥५॥

कार० नृ० का० १ । सं० १६ नृ० ४ ॥

ओं सवत्सवतिमद्भुतं त्रिवर्णिश्रुत्वा कामम् ।

तन्निवेद्यामयासिन् स्वाहा ॥६॥

वसु० अ० ३२ । मं० १३,—नृ० २ । ७ । २१

O child ! for you I give this *ghee* and honey, I know that this *ghee* and honey has been produced by God who is the producer of all the wealth of the world, so you preserved and

protected by learned men and parent attain long life and live in this world for hundred autumns.

I establish in you the idea of God who is the giver of life

I establish in you, O child ! the idea of God who is all-beatitude. ³

I establish in you, O child ! the idea of God who is the source of all movements. ⁴

I establish in you the idea of God who is the life of all, all-beatitude and the source of all movements. ⁵

May I attain Divinity who is the master of all the assembled masses of the world, who is wondrous and eternal, who is desired and attainable by individual souls and also the wisdom of discrimination.

After giving *ghee* and honey six times to the child to lick with these above cited six *maudras*, the rice and barley in a very meagre quantity should be cleaned and crushed with water and the liquid thus prepared be seathed out through a cloth-piece and be kept in a pot. The father of the child or person concerned should drop a drop of this liquid in the mouth of child with thumb and the last finger taken together, pronouncing the Mantra as follows :

ॐ इन्द्राव्यभिचर्यमिन्द्राव्यभिचर्यमृतम् ॥

बं ब्रा० ११५, गी० सु० २१७१२०१

This is *ghee*, this is grain or cereal, this is for life and this is immortality or the nectar of eatables.

This is the opinion of only *Gobhiliya Grihya-sutra* not of all others. Afterwards, the father of the child born, should keep his mouth with the right ear of child and pronounce the following Mantras :

ॐ देवा ते देवः अहिना देवा देवी सरस्वती ।

देवा ते अहिनी देवाकाशला पुष्करज्वी ॥१॥

आय० सु० १ । १५ । २ ॥

वीर्यं सवितापुत्राय न सवितापुत्राय सवितापुत्राय न सवितापुत्राय
सवितापुत्राय न सवितापुत्राय

वीर्यं सवितापुत्राय न सवितापुत्राय सवितापुत्राय न सवितापुत्राय ॥ १३॥

वीर्यं सवितापुत्राय न सवितापुत्राय सवितापुत्राय न सवितापुत्राय ॥ १४ ॥

वीर्यं सवितापुत्राय न सवितापुत्राय सवितापुत्राय न सवितापुत्राय ॥ १५ ॥

वीर्यं सवितापुत्राय न सवितापुत्राय सवितापुत्राय न सवितापुत्राय ॥ १६ ॥

वीर्यं सवितापुत्राय न सवितापुत्राय सवितापुत्राय न सवितापुत्राय ॥ १७ ॥

वीर्यं सवितापुत्राय न सवितापुत्राय सवितापुत्राय न सवितापुत्राय ॥ १८ ॥

वीर्यं सवितापुत्राय न सवितापुत्राय सवितापुत्राय न सवितापुत्राय
सवितापुत्राय न सवितापुत्राय

सवितापुत्राय न सवितापुत्राय सवितापुत्राय न सवितापुत्राय

O child ' may God the creator of all bless you with firm wisdom may Saraswati, the All knowing God bless you with firm wisdom, may the sun and moon stationed in the space be the source of giving you firm wisdom. ¹

The fire is the source of life, it gains this power from the wood-fuel and I make you attain long life, O child ' with that life of fire. ²

Some, the moon is the source of life

...with that life of moon. ³

The knowledge and wisdom is the source of life it gains this power with the Brahmanas, the knower of the Vedas with that life of knowledge and wisdom. ⁴

The enlightened persons are the source of long life, they gain this power through immortality with that life of the learned persons. ⁵

The seers, possessing penetrative genius are the source of life they gain this power by the dint of austerity and discipline ...with that life of the seers. ⁶

The parents, grandfathers etc. are the source of life, they gain this power from grain and various cereals.....with that life of parents, grandfathers etc. ⁷

The yajna is the source of life, it gains this power through qualified ways of performance.....with that life of yajna. ⁸

The ocean is the source of life,, it gains this power from the rivers.....with that life of ocean.

In the similar way these nine *Mantras* should again be recited in left ear of the child. There after, the father of the child born, putting his hand very gently on the shoulders of the child without making the it feel any heaviness of his hand, should recite the following Mantras :

ओम् इन्द्र ओष्ठाणि वृषिमानि वेहि चित्ति इक्षस्व सुभक्त्यमस्त्ये ।

पोषं रवीनामरिष्टि तनूनां स्वाधानं वाक्ः सुवित्त्वमङ्गाम् ॥ १ ॥

अ० मं २ । सु० २१ । वं ६ जा० सु० १ । १५ । ३ ।

अस्त्ये प्र मण्डि मधवन्मुखीविन्निन्द्र राघो निवधारस्व भूदेः ।

अस्त्ये सतं शरदो जीवते वा अस्त्ये वीराज्जयन्त इन्द्र तिमिन् ॥ २ ॥

अ० मं ३ । सु० २६ । वं १० ॥ जा० सु० १ । १५ । ३ ।

ओम् अन्ता भव परमुत्तमं हिरण्यमस्त्यु नव ।

वेदो वै पुत्रनामासि त जीव शरवः अस्त्यु ॥ ३ ॥

मं जा० १ । ५ । १५ । जा० सु० १ । १५ । ३ ।

O Lord Almighty ! please grant us excellent wealths, inspire into us the consciousness of accomplished knowledge and action give the fortune of good children and body's pleasure, grant us the nicety of speech and prosperity of the days. ⁹

O Lord Almighty ! Thou art the master of all worldly wealth and the object aimed attain by all. Kindly grant us that plentiful wealth to be desired by all. O Lord give us hundred autumns to live. O omniscient. All powerful Lord ! give us large number of brave and strong men.

O child ! by God's grace you become firm and strong like rock, become axe for wicked and become bright in character and knowledge like the gold. You are the son of mine and Veda by confidential name so you live hundred autumns.

Afterwards he should recite in mind the following Mantra thrice.

आयुषं त्रयस्त्रयोः कालवत्स्य आयुषम् ।

यद्देवैर् आयुषं तन्मो जस्तु आयुषम् ॥ १ ॥

मन्त्र० अ० ३। मं० ६२, पार० मू० १।१६।१०।

May by God's grace there be three times life of my eyes, three times life of my vital airs, three times life and may that three times life of learned persons be attained by us and may it be three times for us.

There after he should take off the hands from the shoulders of the child and going to the place where the child was born should pronounce in mind the following *Mantra*.

ओं देव ते भूमि हृदयं दिवि पञ्चमसि स्थितम् ।

देवाहं तन्मां तद्वि ज्ञात्वाग्नेन ज्ञारः सतं बीजेन

ज्ञारः सतं भूभुवः ज्ञारः सतम् ॥ १ ॥

पा० मू० की० १। मं० १६। सू० १७।

O lady ! (the ground of child-birth) I know your heart and mind which got fixed in moon in the heavenly region and let it know me. May I and you be able to see hundred autumns, live hundred autumns and possess the audibility of ears for hundred autumns.

The father of the child pronouncing the following Mantras should sprinkle fragrant water on the body of the lady who has delivered the child :

मत्ते भुलीमे हृदयं स्थितमन्तः प्रकाशवी ।

देवाहं मन्धे तत् ज्ञात्वा मातुं बीजमर्चं नियतम् ॥२॥

मत्तुविन्ध्या जनामृतं दिवि पञ्चमसि स्थितम् ।

देवामृतस्वाहं नाम मातुं बीजमर्चं नियतम् ॥३॥

इन्द्राग्नी धर्मं वच्छन् 'प्रजापते मे' प्रजापतिः ।

यथायं न प्रजापते पुत्री जनिष्या अग्नि ॥४॥

यदवदन्मनसि कृष्ण पृथिव्या हवर्षं मितम् ।

तवहं विद्वाँस्तवस्यैव माहं पीयूषमं वदन् ॥५॥

म० ब्रा० १।१।१-१३, गोमिल नृ० २।२।४-७

O lady of attractive hair-bunch, I know that of your heart which is fixed in the Lord of the creatures, that is very generous and I also realize this fact. May God be graceful to me so that I could not be subjected to pain caused by the absence of progeny.

O lady ! I know that of your heart which is the substantial product of earth and is fixed in the moon resident in heavenly space I know it the mixture of immortality in this world. May I not be subjected to the pain caused by absence of progeny.

Let the fire and electricity which are the preserver of worldly subjects give us pleasure, in the way that this child in the lap of mother may not be subjected by immature death.

I knowing that black substance of the earth which is fixed in moon and carefully seeing it may not weep for the pain caused by the absence of progeny.

The father should bless the child with the following Mantras :—

कोऽसि कतमोऽन्वेषोऽप्यनुतोऽसि ।

आहुस्त्वयं मासं प्रविशालो ॥६॥

त त्वान्ते परिवरात्त्वहस्ता गन्धं परिवरातु रात्रिस्ताहोरात्राभ्यां परिवरा-
त्त्वहोरात्री त्वाहुं मासेभ्यः परिवरात्माहं मासात्त्वा मासेभ्यः परिवरातु संवत्स-
रस्तातुमे जरायु परिवरात्त्वर्त्त ॥७॥

म० ब्रा० १।१।१४-१५, गोमिल नृ० २।२।१३-१४ ।

O child ! who are you ? Amongst whomsoever are you ? Really you are this one of our souls. You are immortal. May God grace you to enter the month which is produced by the sun.

By God's grace may the sun give you to days, may the days give you for nights, may nights give you to day and night O child ! may day and night give you to half months, may half months give you to months, may the months give you to seasons, may seasons in their turn preserve you to the full year, may the full year preserve you for life and timely maturity of age.

He again pronouncing the following Mantra should smell the head of the child. In the same manner we should smell the head of the child when he (father) comes from the journey of out stations, so that there grow more love between the son and parents.

अङ्गावंगान्तर्भवति हृदयादधिजायते ।

प्राणं ते प्राणेन तं रक्षामि जीव मे यावदायुषम् ॥८॥

अङ्गावङ्गान्तर्भवति हृदयादधिजायते ।

वेदो मे पुत्रनामाति त जीव शरवः शतम् ॥९॥

अङ्गावङ्गान्तर्भवति हृदयादधिजायते ।

आत्माति पुत्र मा मृदाः त जीव शरवः शतम् ॥१०॥

पशूनां त्वा हिङ्कारेणामिनिग्राह्यसी ॥११॥

मं० का० १४।१६-१८, गोविन्द मं० २।८।११-२२

O child ! you are born from every limb of my body, you have come to exist from my heart. I preserve your vital airs with my vital airs, O child live up to the life span prescribed to live normally.

O child ! you are born from every part of my body and have come to exist from my heart, you are my son and you are Veda in your confidential identity.

May you become firm and strong like rock, may you become like an axe to destroy injustice, may you become as bright as gold with knowledge and action, O child you are my soul and spirit die not an immature death and live hundred autumns

I smell your head with the lowing of animals.

Again, praying God with the following Mantras restoring the lady to a delightful mood father of child should wash the braces of the lady, (the mother of the child) with lukewarm odoriferous water and wipe them ;

ओम इहासि मेधावती वीरे वीरमहोदधेः ।

ता त्वं वीरवती मय याजमान्वीरवतीप्रकरत् ॥१॥

वार० नृ० कां० १ । कं० १६ । नृ० १६ ॥

O brave lady ! you are like the idapatri of two vital airs, the *prana* and *apana*, you have given birth to a brave child. May you who has made us the possessors of brave child, be the mother of brave child.

The father of the child pronouncing the following Mantra should put the right brace of the child's mother into the mouth of the child ;—

ओम इमं स्तनमूर्ध्निस्त्वन्तं वषासां प्रवीनमग्ने हरिरस्य मध्ये ।

उत्तं पुष्टत्वं मधुमन्तमर्बन्तमुद्भिर्न लवणमवितस्य ॥१॥

यजु० ब्रा० १७ । मं० ८७, निर्वैत-वार० नृ० १ । कां० १६ । नृ० २० ।

O child ! you keeping yourself strong and sturdy amongst your men suck this invigorating brace which has got fat with the flow of milk. You throughout your infancy affectionately suck milk from this brace full of palatable milk and thus enjoying the state of blooming strength you attain not only earthly knowledge but also the knowledge of firmament and heavenly region.

With the following Mantra he should put the left brace of child's mother into the mouth of the child :

ओं यस्ते स्तनः ज्ञास्यो यो मयोमूर्ध्नो रत्नमा वषविष्टः पुष्टयः ।

येन विद्या पुष्ट्यसि वार्याणि सरस्वति तमिह पातये कः ॥१॥

शत० ब्रा० १४।१।४।२८, वार० नृ० १ । १६ । २१।

O lady of knowledge and wisdom you give to this child that of your brace which is in your body, which is the source of

pleasure, by which you grow and strengthen all the limbs of the child, which has in it the qualities and effect of precious metals and intellectual strength and which gives strength and vigour to child, to suck it.

Afterwards, a jug full of water should be put on the earth in the side where the lady having given birth to child keeps her head and thus this jug should be kept there upto ten nights. The lady who delivered child should positively remain there in the place of delivery for ten days. The Mantra with which the jug of water be kept there runs as follows :

ओं जानी देवेयु जायय उवा देवेयु जायय ।

एवमस्याऽभूतिकायाऽस्तुभिकाया जायय ॥१॥

(पार० न० की० १ अ० १६ । सू० २२)

The water always remain effective amongst all the physical forces, as they remain activated in all the physical powers so they remain effective and activated in the place of maternity where the child has been born.

With the following two Mantras, there should be offered in the fire the oblations of cooked rice mixed with mustard seeds upto ten days in the place where delivery took place at each evening and morning when the night and day meet together :

ओं शम्भामर्का उपवीरः श्रीशिवेय उभूकलः ।

मलिन्मुखा इमेनामश्च्यवनो नश्यताहितः स्वाहा ॥

इवं शम्भामर्काम्भामुपवीराय श्रीशिवेवाजोभूकलाय

मलिन्मुखाय इमेनामश्च्यवनाय-इदं न मम ॥१॥

पार० न० की० १ । अ० १६ । २३ ॥

ओं धानिकान्निमिष किबदन्त उपभूतिहंयं कुम्भीलस्यः

पात्रपाणिर्न मलिहंन्त्रीमुखः सर्वपादभ्यवनो नश्यताहितः स्वाहा ॥

इदमातिस्तेऽनिमिषाव किबदन्त्यः उपभूत्ये हंयंजाव कुम्भीलस्ये पात्र-
पाणये नृमणये हन्त्रीमुखाय सर्वपादनाय च्यवनाय इदं न मम ॥२॥

पार० न० की० १ । अ० १६ सू० २३ ॥

Let the diseases or germs creating diseases like death, inflicting pain, creating discomfiture to the child, the germs which seem like *Ullakhala*, the germs due to dirt etc., the germs which deform the nose, the disease creating general debility flee away from this place by God's grace.

Let the germs or diseases which always bite, making unintelligible sounds, active in approaching the child, having yellow eyes, creating puss in the nose treating like enemies, whose hands are like pot, killing the man, having violent and voracious mouths, red like mustard seed, causing decay, flee away from this place by God's grace. The oblations offered here are meant for these *पानिषन्*, etc. and are not for me.

Thereafter the highly learned, pious men subscribing to the vedic religion standing outside and the father of the child remaining inside should delightfully pronounce the following Mantras of the blessings :

मानो हासिषुष्यं वयो वंश्या ये तनूपा ये नस्तन्यस्तनूजाः ।

अथर्वा मर्वा अग्नि न सवर्द्धय।पुर्धत्त प्रतरं जीवते न ॥१॥

अथर्वं का० ६ । अनु० ४ । सू० ४१ । (मं ३) ॥

इत्वं जीवेम्यः परिधिं दधामि मीमांशु गारपरी अथमेतम् ।

अन जीवन्तः शरदः पुरुषोस्तिरो मृत्युं दधतां वर्धतेन ॥२॥

अथर्वं का० १२ । अनु० २ । (सू० २) म० २३ ।

विबन्धन्तो प्रभवं कृणोतु यः सुतामा जीरवातुः सुवानुः ।

इहेम बीरा बहवो भवानु गोमद्वग्मग्मस्तु पुष्टम् ॥३॥

अथर्वं का० १८ । अनु० ३ । (सू० ३) । म० ६१ ॥

Let not the mighty *Rishis* the organs of our bodies, leave us, let not the productive bodily forces which are stationed in our bodies and which are produced from them leave us. Let these immortal powers remain united with the mortal bodies and let them provide us with a praiseworthy life to live.

I (God) enjoin the guiding principle of life for all living creatures: let not any one violate that principle; may all of us live a life of hundred autumns acting up in various ways and may all of us subdue death by the mighty force of asceticism etc.)

May God, who throws away all ignorance and who is excellent protector, giver of everything and invigorator of energy make us free from fear. May there be many brave men in this world and may there be in me the strength and growth accompanied by cows and horses.

Now here ends the procedure of the ceremony of newly born child.

The Ceremony of Naming

Now we will speak of the ceremony of naming.

The authority of scripture on the subject :—

नम प्रजापतम्—नाम चात्मे ददुः ॥१॥

घोषवासान्तस्त्वग्निनिष्कानान्त इत्यक्षरम् ॥२॥

अनुराकरं वा ॥३॥

इत्यक्षरं त्रितिकाकानामनुराकरं ब्रह्मवर्चसकाकः ॥४॥

पुमानि त्वेव पुंसां ॥५॥

अनुमानि स्त्रीषां ॥६॥

अभिवाचनीयं च तन्मीमेत तन्वासापितरी विदध्यातामीषमवनात् ॥७॥

तथा पारस्कर गृह्यसूत्रे इत्याश्वलायन गृह्यसूत्रेषु (आश्व० सू० १११५।४-१०)

वज्रम्यामुत्पाप्य पिता नाम करोति ॥ (१) ॥ इत्यक्षरं अनुराकरं वा घोष-

वासान्तःत्वं घोषाग्निनिष्कानान्तं कुम् कुम्नि तद्वितम् ॥ (२) ॥ अयमाक्षर-

माकारान्तं त्रिवर्षं (तद्वितम्) ॥ (३) ॥ अर्धं ब्राह्मणस्य वनं क्षत्रियस्य गृहेति

वेदस्य ॥ (४) ॥

पार० १। १७। १-४

They (the parent, Acharya etc.) give name to the child.¹ This name should be formed of the letters of *Ghosha* (घोष) in the beginning, *amsh* letters in the middle and (विष्णु) in the end. This name should be of two vowels or four vowels. This restriction is not applicable in the case of the numbers of consonant letters. The child who seems endowed with the tendency or instinct of observing the discipline of continence should have the name of two or four vowels and who similarly desires consecuity should have the name of two vowels. Or the parent desiring their child to observe the discipline of continent should give the name of four vowels to the child and those who desire their child to earn fame should give the child name of two vowels.

The name of the male child should be of even numbers of letters while of female child it should be of odd numbers of letters. One name of the child be given by *Acharya* so as it remain till the ceremony of sacred thread and this name be known by father and mother of the child.

This is from the *Ashvalayana Grihya Sutra*.

Now we quote *Paraskara Grihyasutra*.

On the tenth day from the day of delivery of the child the father taking him from the maternity place gives the name to child.

This name be of two vowels or four vowels and the Ghosha (घोष) letter be arranged in begining and वृत्त letters in the middle. The name be arranged in such a manner that वृत्त letter vowel be in the end or as it be in the ancestral practice but the name should not be formed of वृत्त । The name of the female child be of odd letters and ending with वृत्त and it also could be वृत्त । The name of the child who promises to rise to the state of a *Brahmans* by worth should be followed with the epithet of वृत्त and वृत्त epithet be used for the child who promises to rise to the status of *kshatriya*. In the same manner the title *Gupta* (गुप्त) be used for the child who could be promising to rise to the status of *Vaishya*.

Accordingly it has been written in *Gobhiliya* 2:8/8-18) and the *Shaunaka Grihyasutra* that a very sound meritoriously attractive name should be given to child born.

The time of Namakarana. The name should be given to child on the 11th day leaving ten days from the day of the birth of child or on hundred-first day (101st day) or on the very day of the birth of child in the begining of the second year

On the day fixed for giving name to the child the *rajmana* (the father of the child) and the priests of the yajna inviting cordially the gentlemen, friends and well-wishers and giving respect to them should start the procedure of ceremony

After performing the procedure of prayer of God as prescribed in 8 mantras of *Samanya prakarana*, *Svastiachana*, *Shantikarana*, and the complete procedure of *Samanya prakarana*, four oblations of *Aghavarajyabhagahuti*; four *Vyahriti* oblations, eight oblations with eight mantras beginning with स्वामी नमो as has been given in the *Samanya Prakarana*, should be offered. *Aghavarajyabhagahuti* four, *Vyahriti* four and with eight Mantras of स्वामी नमो are totalled 16 oblations of *ghee*.

Afterwards, the mother of the child bathing the child with clean water, dressing him with nice and clean clothes, coming near the *yajnakunda* and passing behind the father of the child, standing on the right side of him (child's father) keeping the head of the child in north direction should hand over the child into the hands of the child's father and she herself returning from the back side of her husband (the child's father) should take her seat in the north side keeping her face in the east.

Afterwards the father of the child keeping the child's head in north direction and feet in south direction, should give the child to his wife (the mother of the child). Afterwards they should performed the procedure which has been mainly prescribed for the same ceremony and treated to be main *yajna* performance of it. Filling the spoon with *ghee* from the prepared and properly arranged *yajna-samagri* etc., *yajmana*, the father of the child should offer one oblation pronouncing this *mantra* :—

“सर्वो प्रजापतये स्वाहा” (गो० नृ० २/८/१२)

Thereafter four oblations—one oblation with each of the *Tithi*, *Nakshatra*, *Tithi devata* and *Nakshatra-devata*, should be offered. These *Tithis* and *Nakshatras* are ment and taken here in this context are the lunar dates and the stars on which the birth of the child took place.

These four oblations are counted in this manner—first oblation in the name of *Tithi*, the second in the name of *Tithi devata* the third in the name of *Nakshatra* and the final fourth in the name of the *Nakshatra-devta*. The oblations should be offered by adding the *chaturthi Vibhakti* (i. e. making *sampradana*) in

the names of the *Tithis*, *Nakshatras* and their *Devatas*. For example if the birth of child took place on *Pratipada* (the first lunar date) and there was in the sky the presence of *Ashvini Nakshatra* the oblations should be offered like thus:—

ओं प्रतिपदे स्वाहा ।

ओं अहोमे स्वाहा ।

ओं अश्विन्यं स्वाहा ।

ओं अश्विन्या स्वाहा ॥

मी० पृ० २१५।१२

Afterwards one oblation with the *स्मृत्यङ्ग मंत्र* which is written in *Samanya prakarana* and four *Vyahruti* oblations (see *Samanya prakarna*) and thus totalling five oblations in all should be offered.

Then the mother taking the child in her lap should sit on a nice seat and the father of the child should touch (examine) the

Foot Not : The *devatas* of the *Tithis* (the lunar dates) *nakshatras* are as follows:—

तिथि-देवता:- १-बह्वर्ग । २-स्वर्ग । ३-विष्णु । ४-यम । ५-शिव ।
६-कुमार । ७-मुनि । ८-बभ्रु । ९-सिंह । १०-वर्ष । ११-वह । १२-बाहु ।
१३-बाण । १४-अमल । १५-विष्णोदेव । १६-विलर ।

नक्षत्र-देवता — अश्विनी-अश्वि । भरणी-वम । कुत्तिका-अग्नि । रोहिणी-ब्रह्मरक्षि । मृगशीर्ष-शिव । आर्द्रा-वह । पुनर्वसु-अश्वि । पुष्य-बृहस्पति । आश्लेष्वा-सर्व । मघा-विष्णु । पूर्वाषाढा-शिव । उत्तराषाढा-शिव । श्रवण-विष्णु । धनिष्ठा-स्वर्ग । स्वाति-बाहु । विष्ठा-इन्द्राग्नी । अनुराधा-विष्णु । ज्येष्ठा-वह । मूल-विष्णु । पूर्वाभाद्रपद । उत्तराभाद्रपद-विष्णोदेव । अश्वयुज्य-विष्णु । कृत्तिका-वह । मूल-विष्णु । पूर्वाभाद्रपद-अमल । उत्तराभाद्रपद-अश्वि । रेवती-वह ॥

But ladies should not be given the names which are like under-mentioned ones:—

नक्षत्रस्य नदी नाम्नी वात्यवर्तमानिकात् ।

न कश्चहि श्रेष्ठनाम्नी न च भविष्यनाम्निकात् ॥

शुभः ३ । २ ॥

Names formed on the names of stars—रोहिणी, रेवती, etc., names formed on the names of trees and plants like चम्पा, कुसुमी etc., names formed on river's names as:—नदा, यमुना, सरस्वती etc. names formed on the basis lowering merit like पाप्मनी, names formed on the names of mountain like विजयश्रृंग, विजयश्रृंग names based on the names of birds like—कीर्तिता, हृषा etc., names based on the snake's names like कर्षिणी, गङ्गा etc., names formed on the ground of orderly and menial servants like कर्षी, विह्वली etc., and the names which create an awe and fear like नीला, चण्डरी, चण्डिका etc., are prohibited to take place in naming a female child.

This distinguishing but not discriminating factor should bear full attention, consideration in giving names. For example the names—देव, चण्डेव, can be given to the children. But—in the case of the child possessing a promising tendency of becoming Brahma-mana, or the parents desiring to make their child a Brahmana should give him the name as देव वर्मा and similarly in the case of Kshatriya, Vaishya and Shudra, the names be respectively given to children as देव वर्मा, देव युज, and देवराज etc. if the child is a female the name should be of one or three or five letters like श्री, श्रीः, वल्लभा, युक्ता, श्रीवाङ्मया etc. Pronouncing first the name fixed it should be used in the place of वर्मा in the Mantra, and again the Mantra—श्रीः शि वः शोः ॥ as given above be repeated.

By the following Mantras as it has been mentioned in the *Jatkarma* ceremony the child should be blessed accordingly by the father.

श्रीं स त्वाङ्गे परिवर्त्तयित्वा रात्रौ परिवर्त्तयु रात्रिस्तवाङ्गोरात्रौ
परिवर्त्तयित्वा रात्रौ त्वाङ्गोरात्रौ परिवर्त्तयित्वा रात्रिस्तवाङ्गोरात्रौ
वातास्तवर्त्तयुः परिवर्त्तयित्वा रात्रौ रात्रौ परिवर्त्तयु रात्रिस्तवाङ्गोरात्रौ
परिवर्त्तयु, कर्षी ॥

शं. भा. १ । ५ । १५ ॥ श्री. सु. २ । ५ । १५ ॥

The translation of this has been given in the Jatkarma ceremony.

By this authoritative procedure having given the name to child and announcing the name to the people who are participating in the ceremony the performers of ceremony should sing the *Vamdevya gana* as has been described in the end of *Samanaya prakarana*.

Afterwards giving full respect to the people who graced the occasion by their presence, the leave be give to them. All people who are to leave this place should perform adoration, prayer and meditation of God with the Mantras prescribed for this purpose and give blessings to the child as follows:

“हे शालक ! त्वमायुष्मान् वर्धस्वी तेजस्वी श्रीमान् भूषाः ।”

O Child ! may you be long-lived, learned, pious, famous, perseverant, influential, philanthropic and prosperous.

Here ends the procedure of ceremony of naming.

— — —

Niskraman

Here we will speak of the procedure of
Niskramana Sacrament

The *Niskramana Sanskara* is the name of Vedic sacrament in which the child is brought from the house to place of pure fresh air and climate to take him round. When the time is suitable the parente should take the child outside to turn him round or they should positively take him round in the fourth month.

Authorities—

चतुर्थमासि निष्क्रमणिका । पूर्वमुदीकयति तन्मन्त्रिणः ॥

This is also in the *Gobhll Grihyasutra* (2.8.1)

जननाद्यस्तृतीयो ज्योत्स्नास्तस्य तृतीयायाञ्च

There are two alternatives regarding the time of *Niskramana*. The first time is the third lunar date of the third full-mooned fort-night from the birth date of the child. The second time is the birth *Tithi* of the child in the fourth month from the date of birth to perform this ceremony.

On the day of the celebration of this sacrament, in the morning after sunrise the parents should bathe the child with clean water and dress him in clean nice clothes. Afterward, the mother of child bring the child in *yajnashala*, passing from the right side of her husband and coming in front of him should give the child into the hands of him (her husband) keeping the head of child in north direction and chest straight upward. Then, she returning from behind her husband should sit in the left of the husband keeping her face eastward.

ओं वसो दुतीये हवर्षे हितवन्तः प्रजापती ।

वेदाहं मन्ये तद् ब्रह्म माहं वीजमयं निगाम् ॥१॥

ओं अत्युचिष्यामन्तं हिमि वनमसि मितम् ।

वेदाहं तत्त्वाहं नाम माहं वीजमयं रिचम् ॥२॥

द्यौम् इन्द्राणी तर्धं यच्छतं [प्रजायं मे] प्रजायसी ।

यथायं न प्रसीयेत पुत्रो जनिष्या यमि ॥३॥

मं० का० १।५। १०-१२ ॥ योनिम मृ० २।८। १-५ ॥

(The english translation of these Mantras has been given in the *Jatkarma Sanskar*)

Praying God with these above mentioned three Mantras, the procedure of prayer of God by eight *mantras* of *Prarthanopasana* स्तुतिपादन, कालिकरण and complete Havana of *Samanyaparakarma* as described in the *Samanya prakarna* should be performed. The father of the child be-holding the child touch the head of the child with the following three Mantras:—

द्यौम् अङ्गादङ्गात्संभवसि हृदयावधिजायसे ।

आत्मा तं पुत्रतामासि तं जीव शरदः शतम् ॥१॥

सौ प्रजायतेष्ट्वा हिङ्कारेणावधिप्रामि ।

सहस्रावधायी जीव शरदः शतम् ॥२॥

यसो न्वा हिङ्कारेणावधिप्रामि ।

सहस्रावधायी जीव शरदः शतम् ॥३॥

वार० मृ० का० १।क० १८। २-५ ॥

O Child! you come into existence from all of the parts of my body and the semen from all my bodily parts come and mate-
nize the embryo and take birth from my heart. You are my soul. May you not die before me and may you enjoy the life of hundred autumns.

O Child! I smell your head with the affectionate heart low-
ing around to me my God, May you attain very long life and live hundred autumns.

O Child! I smell your head with sentiment affectionate
cool wing. May you attain very long life and live hundred autumns.

The father of child should whisper the following Mantra in the right ear of the child:—

अस्मे प्र यन्धि मधवन्जीविनित्र रायो विश्ववारस्य भूरे ।

अस्मे दातं शरदो जीवसे या अस्मे बोराम्भदवत इन्द्र शिशुम् ॥१॥

मृ० मं० ३ - मृ० ३६। मं० १० ॥ वार० मृ० १।१८। ६ ॥

The translation of the Mantra has been given in *Jatkarma Sanskara*.

The following Mantra should be whispered in the left ear of the child by his father:—

इन्द्र वीर्यानि इक्षिणानि वेदिं विरिति वसन्तं पुनर्वसुमन्त्रे ।

पौष रवीचामरिति तन्मूर्ता स्वाद्वयानं वायुः पुनर्वसुमन्त्रे ॥२॥

अ० व० २ । सु० २१ । म० ६ ॥ वा० सु० १ । १८ । ५ ॥

The translation of this Mantra has also been given in the *Jatkarma Sanskara*

The father of the child, thereafter, should pass over the child into lap of his wife (child's mother) keeping its (child's head in the north direction and its foot in the south direction and keeping a silence should touch the head of his wife. Afterwards he standing in delight and gay should display the sun to child and pronounce the following *mantra*:—

सोऽस्य सूर्योऽवहितं पुरस्ताच्छुक्लपुष्करम् । वस्येव शरदः सतं वीर्येव शरदः
सतं वसुधैव शरदः सतं वसुधैव शरदः सतं वसुधैव शरदः सतं वसुधैव शरदः सतं वसुधैव शरदः ॥

अ० व० ३६ । म० २५ ॥ वा० सु० १ । १० । ६ ॥

He is all-vision and benevolent to men of wisdom. He existed pure and genuine prior to this world and would exist pure and genuine after it, mediating Him a hundred autumns may we see, a hundred autumns may we bear, a hundred autumns my we speak, a hundred autumns may we enjoy full freedom, and longer than hundred autumns we may enjoy all those blessings.

Turning round the child in fresh air for a little he should bring the child to the *yajnasala* and all people should bless it (the child) pronouncing the following sentence—

“स्य वीर्य शरदः सतं वसुधैव शरदः”

O Child ! you growing in health and strength live a hundred autumns.

Afterwards the mother and father of the child according due respect to them should give leave to ladies and gentlemen who participated in the ceremony.

Afterwards, in the night when moon be shining in the sky, the mother of the child dressing the child in nice clothes coming in his front from his right should give the child into the hands of the father (child's father) keeping child's head in north direction and foot in the south direction. The mother of the child turning by the right of her husband and coming on his left standing before the moon face to face with water filled in her hand should pray God with the following Mantra—

ॐ ववववववववव ववव वुविववा वुवव वितव ।

ववव वुविव वितवववववव वुववव ववव ॥

मं० वा० १।५।१५॥ गो० वु० २।५।१।७॥

Performing the prayer of God by this above-mentioned Mantra the mother should drop the water filled in her hands on the ground. Afterwards she, passing from the back side of her husband and coming before him by his right should take the child from him and again passing behind the husband should come by his left and stand keeping the head of the child in north direction and foot in the south direction. The father of the child, then filling his hand with the water perform the prayer of God with the *mantra* "ॐ वववववववव" and drop water on the ground. Thus both (the wife and husband) go home in a delightful mood.

Here ends the procedure of *Nishkramana* sacraments.

Annaprashana

Now we will speak of the procedure of Annaprashana.

The first feeding of cereal to child

This Annaprashana ceremony should be performed at the time when child gains strength to digest cereal and its preparation.

Herein stands the authority of *Ashvinsayana Grhyasutra* (1.16.1,4,5):—

एतदेव वामनप्राशनम् ॥१॥

कुरीदम मेघप्रकाशः ॥२॥

इतिवद्वृत्तानिवासात् प्राशयेत् ॥३॥

There are similar authorities of *Parashar grhyasutra* etc

In the sixth month child be fed cereal. He who desires his child to be brilliant and famous should feed cooked rice mixed with ghee or the rice mixed with honey, card and ghee according to the following procedure. That is, after having performed the complete procedure of Prayer of God, *Svasticachara*, *shantakarana* and complete *Samanya prakarana*, the person concerned should perform the ceremony on the day on which the child was born. The rice should be prepared by the following method.

ॐ श्रामस्य स्वा कुशं प्रीकामि । श्रीकण्ठस्य स्वाः । श्री कर्णस्य स्वाः ।
श्री श्रोत्रस्य स्वाः । श्री कण्ठस्य निमग्नस्य स्वाः ।

This is the purport of these above-cited *Mantras* that the rice be washed, cleaned, cooked nicely, ghee in proper quantity be mixed in the rice when it is in cooking process. When this rice has been cooked properly and has become cold it should put in *Momasthali*, the pot of Homa. He should then distribute some of this rice in the pots of *yajmana*, the *Parashu*, and *Arvi*, the priests with the following five *Mantras*.—

श्री वायवाय स्वा सुष्टं निर्ववायि । श्री वरुणाय स्वा० । श्री वसुधे
स्वा० । श्री जीवाय स्वा० । श्री अग्नेये त्विष्यदुते स्वा० ॥

Thereafter the *yajmana* should perform *Agnyadhana*, *Sandadhana* etc. and then should offer eight oblations in total, that is, the four oblations of *Agharajyabhagahuti* and four oblation of *Vaahriti*. Afterwards the oblation of that cooked rice (kept in the pots of *Purohita* etc.) should be offered with the following *Mantras* —

देवी वायव्यजनयन्त देवास्तां विश्वक्या यज्ञाय वदन्ति ।
सा नो जन्तुवसुर्धं युहता येनुर्वागमनायुष सुवृत्तानु स्वाहा ॥
इह वाये-इदम मम ॥१॥

[४० मं० य । सू १०० मं० ११ ॥ वार० पु० १ । १६ । १०

वायो नोऽजस्रः प्र सुवाति वामं वायी देवी वासुभिः कल्पयति ।
वायो हि ना सर्ववीर जगाम विश्वा वासा वासवतिर्जवेधं स्वाहा ॥
इह वाये वासाय इदम मम ॥२॥

यजु० मं० १८ मं० २३ ॥ वा० पु० १ । १६ । १ । १ ।

The physical forces of the nature give rise to the mighty and forceful speech which the men of various stature speak. That original speech created by the physical forces praised and having got pleasant come to us pouring knowledge, food, etc. like a milk cow. Whatever is uttered herein is true. The oblation offered is meant for *Vach* not for me.

This grain gives us now the power of giving gift, this also makes strong the learned man with seasons, this is the corn which makes us possess children, may I possess corn and food and conquer all the directions. Whatever is uttered herein is true. The oblation offered is meant for only this *Vaj* and it is not for me.

Afterwards more *ghee* should be poured in this cooked rice and the four oblations should be offered with the following *Mantra* —

श्री शरीरमायमयीय स्वाहा ॥ इव शरीरमाय-दुःखाय स्वाहा ॥१॥

श्री कर्माणि कर्मायमयीय स्वाहा ॥ इव कर्माणां-दुःखाय स्वाहा ॥२॥

श्री कर्मणो कर्मायमयीय स्वाहा ॥ इव कर्मणो-दुःखाय स्वाहा ॥३॥

श्री शीर्षेय शरीरमयीय स्वाहा ॥ इव शीर्षेय-दुःखाय स्वाहा ॥४॥

पार० पृ० सर्ग० १ । अ० १६ । १॥

I through vital breath take the corns¹

I through apams take the things other than corns²

I through eyes see the forms³

I through ears here the words of fame⁴

Afterwards one oblation of विष्णुस्तुत should be performed with the verse सर्वेभ्यः । Mantra as written in the Samantas Prokasma. Thereafter giving four oblations of the ऋग्भिः, eight oblations of the यजुर्भिः etc. Mantras should be offered. Thus four oblations of ऋग्भिः, and eight oblations of eight Mantras of यजुर्भिः group become twelve oblations in total.

Thereafter the *vyoma* mixing card, honey and ghee in a small quantity, in the rice which remains after oblation and mixing in it a little other cooked rice which be fragrant should give into the mouth of the child in a very small quantity according to the desire of the child with the following Mantra —

भोज्यं शान्त्यस्तेजसाय श्री हेतुमतीनाय सुखिनाय ।

ॐ नमो वायवे सर्वं त्वं नो वेदं ददस्व भद्रम् ॥

समु० अ० ११ । म० व० १ । वाच० पृ० १ । १६ । १॥

O Lord of plenty of Food ! you have us a share of food that immortalises us and brings us to heaven. O Lord ! you onward lead the giver. Grant us maintenance both for quadrupeds and bipeds.

After feeding the rice to the child, his mouth should be washed. Then washing his own hands and singing

the *Vamdevyagana* as described in the end of *Samanya prakarna* the mother and father of the child and other old ladies and gentlemen praying God should bless the child with the sentence :

‘स्वमन्त्रतिरन्तावो वर्धमानो भूषाः’

O Child ! may you by God's grace become master of corn, cater or consumer of corn, growing in strength and life.

Afterwards the father of the child should give respect to the gents and his mother to the ladies who have participated in the ceremony and thus delightfully should give them leave.

Here ends the procedure of *Annaparashana*.

Chudakarma

Now we will speak of the procedure of the Sacramental ceremony of crest or Tuft.

This ceremony of tuft is the eight of all the Sacraments. It is also called the ceremony of cutting or shaving the hair. In this matter the opinion of the *Ashvalayana Grihyasutra* is like this :—

तृतीये वर्षे क्षीलम् ॥१॥ उत्तरतोऽग्नेर्वाहिंश्चक्रवाहतिमानो वृषकर्म
शरावानि निवधाति ॥२॥ अथ च नृ० १॥१७१-२॥

In the same manner we find authority in the *Paraskara Grihyasutra* :—

सोमस्तवरिकस्य चूडाकरणम् ॥ पार० २॥११

Coincide with the same authority and opinion of *Gobhiliya Grihyasutra* (गो० नृ० २॥११० १॥)

This ceremony of crest should be performed in the third or the 1st years from the date of the child's birth. On the day of delight and choice in the full-mooned fortnight in north solstice this ceremony should be celebrated.

The procedure. In the beginning the performances of *Samanya prakarna* should be performed. The four earthenware pots (गराणे) one of them full of rice, the second one full of barley, the third one full of *Phaseolus mungo* (मूग) and the fourth full of *Sesumum* (सिन्धु)—should be put in the north direction of the *yajurvedi*. Afterwards the procedure of sprinkling water on the four sides of the Vedi with *Mantras* commencing as 'सोमस्तवरिकस्य' and ending with 'सोमे देव सविता वसु' in the way that with three *Mantras* in three sides and with one 'सोमे देव सविता' in the four sides—should be performed. Afterwards by *Agniyadhana*, *Samidadhana* the fire of the *Kunda* should be kept ablaze. Keeping in mind the enkindled fuel-wood of the Vedi the 16 oblations which includes four *Agharavajyabhagahuti*; four *Vyahrti*

Ahutis, and eight oblations of *ghee* with the eight *Mantras* of (लक्ष्मी वल्लो) etc. as described in the *Samanya prakarana*, should be offered. Afterwards four oblations of *ghee Mantras* beginning with श्रीं नृणां स्वः । नमः शम्भवे । etc. be offered. Again offering four *Vyahrti Ahutis* one oblation of *Svistikrit* with *Mantra* यस्मै सर्वलो० should be offered.

After having performed the procedure the performer of the ceremony remember God, glancing first at the barber should recite the following *Mantra* :

श्रीम् शिवमन्त्रवित्ता क्षुरेभ्योऽग्नेन वाय उरकेनेहि । आदित्या वरा वसव उन्मन्तु स वेतसः सोमस्य राज्ञो वपत प्रचेतसः ॥

अथर्व० का० ६ । सू० ६८ । मं० १ । गो० २ । ३ । १० ।

This barber who is competent and swift has come with his razor. Let him come with lukewarm water. May the learned men known as *Rudra*, *Vasus* make it wet with utmost care and let the learned others cut the hair like the king of the *Soma*, the herbs etc.

Afterwards the father of the child sitting behind the child taking a little hot water in one pot and a little cold water in the other pot should mix the waters of both the pots pronouncing the *Mantra* शोम् उन्मेन वाय उरकेनेहि—i.e. let the hot water be mixed with cold water. Afterwards he taking a little water, a little butter or the curd should moisten the hair of the child by turning his hand three times in the hair (on the head) of the child and pronounce the following *Mantras* in doing so—

श्रीम् अरितिः समम् वपत्वाय उन्मन्तु सर्वता ।

चिकित्सु प्रजापतिरीर्षाभ्युत्थाय वसते ॥

अथर्व० का० ६ । सू० ६८ । मं० २ । आ० नृ० १ । १७ । ७ ।

श्रीं सवित्रा प्रसूता देव्या वाय । उन्मन्तु ते तम् दीर्घाभ्युत्थाय सर्वते ॥ २ ॥

यार० नृ० २ । १ । ३ ।

Let this unbreakable razor cut the bunch of hair, let the waters with their moistening power drench the hair of the child,

may the Lord of the creatures (God) remove diseases from this child to make him attain a long life and knowledge.

O Child ! Let the mighty celestial waters produced by sun drench your head to attain a long life and knowledge.

Afterwards the father of the child taking a comb in his hand comb the hair and make them collected in bunch, i.e. the hair be not disturbed. Thereafter, he pronouncing the *Mantra* ओम् ओम् ओम् ओम् ओम् ओम् (let the herb protect this child) should take three ॐ and should slightly press the bunch of the hair of right side with these *darbhas* and should glance at the razor pronouncing the *Mantra*—विष्णोर्हस्तोऽस्ति ॥ ओम् २।१।१३ व० वा० १।१।४ razor is the means in performance of this *yajna* of *chudakarma*.

Afterwards he should hold the razor in his right hand pronouncing the following *Mantra*—

ओम् तिस्रो नामास्ति स्वस्तितस्ते पिता ममस्ते (अस्तु) वा मा हिंसीः ॥

यजु० वा० २। व० ६३॥ वा० वृ० २। १। ११॥

This razor is for auspiciousness, the steel which is so strong as *Vajra* is its producing material, let it be fit for cutting the hair, let it not anyhow cause pain.

Thereafter the father of the child should bring the razor and the *puṣpa* near the hair-bunch of the child pronouncing the following *Mantras* :—

ओम् स्वस्तिते मम हिंसीः ।

यजु० वा० ४। व० १॥ वा० वृ० २। १७। २

ओम् निर्वर्तयाम्यापुत्रेऽन्वावाय प्रजननाय राक्षसोवाय कृत्रास्तवाय दुर्वीर्याय ॥

यजु० वा० ३। व० ६३॥ वा० वृ० २। ११॥

Let not this constant steel razor inflict any harm to this child.

O Child ! I perform this tuft-ceremony to make you attain life, constructive power, strength of wealth, good progeny and strength and Vigour.

He (the father of the child) should cut¹ the hair-bunch with *Kusha* (कुश) and pronounce the following *Mantra* :—

ओं देवावस्तविता कूरेण सोमस्य राज्ञो वरुणस्य विद्वान् ।

तेन ब्रह्मणो वयतेदमस्य गोमानश्चानयमस्तु प्रजावान् ॥

अथर्व० की० ६ । सू० ६८ । नं० ३ ॥ आ० नृ० १ । १७ । १२० ॥

वा० नृ० २ । १ । ११ ।

O priest and learned ! this competent barber shaves this child by the same razor whereby he shaves the glorious king and man of merits. May this child be possessor of cows, horess and children.

The hair cut by the razor or scissor, the *Kushas* and the leaves of *Mimosa* (वनी) which should be arranged to collect there previously should be kept safe in one earthen dish (अण्डा) by the father or the mother of the child. If any hair has flown hither and thither at the time of shaving or cutting should be picked up throug the cow-dung and put in the अण्डा with him of her.

Afterwards in the same manner the second the other hair-bunch of another side should be cut and kept in अण्डा with the following *Mantra* :—

ओं देव वाता बृहस्पतेरग्नेरिन्द्रस्य आयुषेऽथर्वन् ।

तेन त आयुषे वयानि सुदलोऽयाम स्वस्तये ॥

आथर्व० १ । १७ । १२॥

O Child ! I cut your hair for your long life, fame and prosperity through that power by which the All-sustaining Divinity

1. The method of cutting the hair is that it be cut in the middle by holding it with two *Kushah* on both sides. If the scissor is used instead of razor it is also better.

has cut the grossness of material objects to maintain the longevity of the air, fire and electricity.

In the same manner the third time the hair-bunch should be removed by the following *Mantra* :

ओं देव सुवस्वरात्वं ज्योक् च पश्यति सूर्यम् ।

तेन त आनुवं ज्वामि सुप्रलोचयाम स्वस्तये ॥

आय० १। १७। १२१७

O Child ! I cut your hair for your long life, fame and prosperity through that power by which this kingdom of creatures sees again and again the objects in the night and the sun till the time of dissolution.

Afterwards with the above mentioned three *Mantras*—"ओं देवायत् ०" 'ओं देव वाता०', 'ओं देव सुवस्व०' and the fourth *Mantra* as it is being given below ('ओं देव पूषा०') the father of child should cut the hair-bunch for the fourth time in similar manner :—

ओं देव पूषा दुहस्वतेर्वावोरिन्द्रस्य आयवत् ।

तेन ते ज्वामि ब्रह्मण जीवातमे जीवनाय दीर्घायुष्येयम् वर्यते ॥

गौतम २। ६। ११-१५१७

O child ! I cut your hair for your living, life and prolonged life through that power by which the All-sustaining Divinity maintains the life of the sun, air and the electricity.

This is the procedure of the cutting of right side hair-bunches of the child and completing thus, this procedure, the procedure of cutting the hair-bunches of the left-side should be followed. Thereafter the father of the child should cut the hair-bunches of hind side of the head. But in cutting the hair-bunch at the fourth time the following *Mantra* should be pronounced instead of देव पूषा :-

ओं देव सुरिस्वरा दिवं ज्योक् च पश्यति सूर्यम् ।

तेन ते ज्वामि ब्रह्मण जीवातमे जीवनाय सुप्रलोचयाम स्वस्तये ॥

आय० २। १। १६। १७

O Child ! I cut your hair for your living, life, fame, and prosperity through that power by which the moving air moves in heavenly region, the sun thereafter, till the time of dissolution.

Thus having completed the cutting of the hair-bunch of left side with the above mentioned *Mantra* at the fourth time the father of the child should cut the hair-bunch of hind head once again with this following one *Mantra* :—

सोऽप्यायुर्ध्वं जगद्योः कश्चिदपि त्र्यायुधम् ।

महोदधे त्र्यायुधं तर्लोऽस्तु त्र्यायुधम् ॥

यन्त्र० अ० ३ । मं ६२ । वार० २ । १ । १४॥

May our eyes attain three times life, may our ears attain three times life, may our other organs attain three times life, may our life be increased three times more as the learned men attain three-times prolonged life.

Afterwards pronouncing the *Mantra* सोऽप्यायुर्ध्वं जगद्योः the father of the child should pass over his hand-palm on the head of the child from hind part of the head and when the *Mantra* is finished he give the razor to barber.

He should, then pronounce the following *Mantra* :—

सो यत्कृरेण सर्वयता सुपेशता वप्ता वपति केजान् ।

धुन्यि क्षिरो मास्यावुः प्र मोक्षीः ॥

वाच० १ । १७ । १५॥

O barber ! you are the cutter of the hair, you cleanse the head of the child with that swift soft razor by which you cut his hair and do not decrease his life.

After pronouncing this above-mentioned *Mantra*, he (the father of the child) making the barber sharp the razor on his stone should advise him (the barber) that he (the barber) nicely drench the child's head with hot and cold water very smoothly, do the shaving attentively and with smooth hand, and avoid any cut from the razor. Saying so he take the barber in the north direction of the *yajnakunda* and seat the child in his front

keeping child's face eastward and get the child shaved leaving only the hair which he (the father of the child) does not want to get shaved. But the hair should be kept a little unshaved on five sides or on any one side or once it should get completely shaved as the keeping of tuft at the second time is proper and good.

When the shaving of the child has got completed the child's father should give the barber whatever to be given is lying near the *yajnakunda* and the four cereal-filled earthen dishes previously kept by the north side of *yajnakund*. The barber should be given some money and clothes also. The barber be advised by child's father to carry the cut-hair *चर्म*, *बन्दीपत्र* and *पौन* in the jungle, dig a pitch and bury all this therein by filling the soil or bury those hair etc. near cow-home, river to tank, Either he should advise the barber to do so or send some one with him to get the needful done through the barber.

After shaving is complete, the father of the child taking curd or butter in his hand and rubbing it on the head of the child should bathe the child. Thereafter dressing the child with nice dress, the father should keep the child with him and sit on a nice seat keeping his own face eastward and perform the singing of *Mahavamdeva Gana*. Afterwards the mother of the child giving due respect to ladies and child's father to the gentlemen leave them. All leaving and father and mother of the child remembering God should bless the child with the sentence—'ॐ लक्ष्मणे नमः, नमः सर्वभूते' (ie "O Child 'you live hundred autumns growing in strength and vigour.) Thus all should go their homes and father and mother delighted themselves keep the child delighted and happy.

Here ends the procedure of *Chudakarma*.

Karnavedha

Now we will speak of the ceremony of Piercing the ears.

The Scriptural authority:—

कर्णवेधो वर्षे तृतीये बन्धने वा ॥१॥

This is the saying of *Katyayana Grihyasutra* (1.2). The time of the piercing the ear or nose of the child is the third or the fifth year from the date of birth.

On the day when the piercing of ears or nose of the child is fixed, the mother of the child should take the child to the *yajna-shala* after bathing him in the morning with clean water and getting him dressed with clothes and ornaments. The procedure of *Samanya Prakaran* should be completely performed. After-ward putting some eatables or toys before the child by the experienced physician who is specialist in the treatises of *Charaka* and *Sushruta* and who can do the work saving sinews etc., should be materialized the piercing of ears and nose. He should pierce the right ear first with the following *Mantra*:—

ओं नम्रं कर्णेभिः शृणुयाम देवा नम्रं पश्येमाक्षनिर्मलाः ।

स्मिरन्मूर्ध्नि स्तुष्वङ्गं तस्तनूनिष्वसेमहि वेदहिनं वराहः ॥१॥

मन्त्र० २५ । २१

O ye enlightened persons ! you are fit for our association, may we ever hear with our ear such words which are beneficial to all, and may we ever see with our eyes whatever is good. Ever praying with our firm limbs may we attain such state of life through our bodies which will be help-ful to the cause of the enlightened persons.

He should pierce the left ear with the following *Mantra*:—

वस्यन्ती देवा वसोयन्ती कर्णे प्रियं तस्मात् परिब्रूयन्माता ।

योदेव सिद्धं को वितताभिः कण्ठज्या इयं तन्मे पारयन्ती ॥२॥

मन्त्र० २६ । ४० ॥ पार० १ । १७

This bow-string strained on the bow whispers like a woman, and preserves us in the combat, as a wife, fain to speak, offering advice, embraces her affectionate praiseworthy husband.

Thereafter the same physician should put bar or wire in the holes of the piercing so that the holes could not be filled up and he should apply such medicine on the holes that the ears be not rotten and be cured soon.

Here ends the procedure of the ceremony of piercing the ears.

Upanayana

Now we will speak¹ of the Procedure of Investiture of Sacred Thread.

Scriptural Authorities :

अथमे वर्षे ब्राह्मणमुपनयेत् ॥१॥ नवम्यामे वा ॥२॥ एकादशे क्षत्रियम् ॥३॥ द्वादशे वैश्यम् ॥४॥ त्रयोविंशद् ब्राह्मणस्यानतीतः कालः ॥५॥
अष्टाविंशत्क्षत्रियस्य, चापतुविंशद्द्वैत्यस्य, अत ऊर्ध्वं वसिष्ठस्मृत्यनुरीका
अवस्यति ॥६॥

This is the authority of *Ashvalayana Grihyasutra* 1-19-1-6). Similar saying is found in the *Paraskara Grihyasutra* etc.

The *Brahmana* the child of *Brahmana* or the child promising to be *Brahmana* should be invested with the sacred thread in the eighth year from the date of birth or from the date of conception, *Kshatriya*, the child of *Kshatriya* or the child promising to be *Kshatriya* should be invested with the sacred thread in the eleventh year from the date of birth or from the date of conception, *vaishya*, the child of *vaishya* or the child promising to be *vaishya* should be invested with the sacred thread in the 12th year from the date of his birth or from the date of conception. Positively the children of *Brahmana*, *Kshatriya* and *Vaishya* should respectively be invested with sacred thread before the years 16th, 22nd and 24th of their age. If they are not invested with sacred thread in these years they are treated befallen from their duties.

ब्रह्मचर्यसकामस्य कार्यं विप्रस्य वज्रधमे ।

रात्रौ वनाग्निः वण्डे वैश्वस्येहृदिनोऽग्ने ॥

मनु २।३७

This is the word of *Manusmriti*, The child of the *Brahmana* whose parent wish him attain learning, strength and application

1 *Upa* here means near and *Nayana* means to go or to be brought.

of knowledge alone and who by himself be promising in study should be invested with sacred thread in the fifth year of his age from the date of birth or from the date of conception (his mother materialized in her womb), in the same manner the child of *Kshatriya* in the sixth year of his age from the date of birth or from the date of conception and the child of *Vaishya* in the eighth year of his age from the date of birth or from the date of conception be invested with sacred thread. But this thing is possible only under the conditions that the parent of the child had been married after having completed the strict discipline of continent on their parts. It is only such kinds of the parent who can have such excellent child who could promise genuine wisdom and swiftness of advance capacity. Generally the parents or the men concerned should arrange to get the child invested with sacred thread when the child possesses such a grasping power that he would learn and study smoothly.

The time of *pajnopavita*—The winter solstice and

एवमेव ब्रह्मण्युपनिषत् । शीतं शरदम् ।
हरि ईशम् । सर्वकारयेत् ॥

This is the injunction of *Shatapath Brahmana* (2.1.3.5)

That is, the child of *Brahmana* in the spring season, the child of *Kshatriya* in the summer season and the child of *Vaishya* in autumn be respectively invested with sacred thread. Or the investiture of sacred thread can be held in all seasons and the morning time is the best time for holding this ceremony.

एवमेव ब्रह्मण्युपनिषत् । शीतं शरदम् ।
हरि ईशम् । सर्वकारयेत् ॥

Three or one day prior to the day when the ceremony is fixed to be held the child to be invested with sacred thread, should have three or one fasts. In the time of fasting the child of *Brahmana* can take only milk once or many times, the child of *Kshatriya* can take barley gruel (एवम्) (which is prepared of crushed barley by mixing sugar and boiling in water). This barley gruel should be given to him to drink. The child of

Vatshya should complete his fast by taking *amika* once or many times. This *amika* (*Amiksha*) is sometimes called *Shrikhanda* or *Sikhanda*. This is prepared from curd four parts, milk one part, sugar in proportionate quantity and saffron (*havan*). This preparation is made after sorting these curd etc. through the cloth-piece. The children of three *Varnas*, as described above should eat only things prescribed above for them respectively when they feel hungry and they should not eat and drink any thing else.

The procedure—The utensils to be used in the *yajna* etc. should be collected and appropriately sorted and cleansed out day before the sacred thread investiture is going to be held. On the day of ceremony every thing needed as has been mentioned in the *Samanya Prakarana* should be arranged near the *yajna Kanda*. The child to be vested with sacred thread should be shaved and bathed with clean water and dressed in nice dress. Either the father of the child or the *Acharya*¹ having fed the child with sweets, eatables etc. seat him on a comfortable seat in the west of the *yajnavedi* keeping his face eastward. The father of the child and the priests of the *yajna* who are mentioned in the *Samanya prakarana*, taking their respective seats in the previously described manner should properly perform acts of *yajna* like sipping of water etc.

Afterwards the *Acharya* conducting the ceremony should make the child pronounce the following sentence from his child's own mouth

May I observe the discipline of celibacy and thus may I be a celibate.

¹ *Acharya* is he who knows the words, meanings, their relations and the application of the Vedas with their limbs and joint limbs. is free from pretension, deceit, given of knowledge to all with great affection, altruist busy in ameliorating the pleasure of all with body, mind and wealth, is magnanimous impartial, expounder of truth, well-wisher of all, righteous and free from carnal desires.

The Acharya pronouncing the following *Mantra* should give to the child a dress and a garment to put on:—

ॐ धेनुवाय दृढमधीर्यसि सर्वव्याधयाम् ।

देव त्वा दधिप्रासादात्पुनः दीर्घायुतयः कलयः कथसि ॥

पार० पृ० १।२।३

O Child ! I for your health, long-life, strength and Vigour give this dress to you to wear, through the method by which an Acharya gives strong and durable dress to his disciple

Afterwards the child taking the sacred thread in his hand should sit in front of Acharya and Acharya pronouncing the following *Mantra* should invest with sacred thread which he puts on in such a manner that it could be on the left shoulder near the throat hanging below the right hand side upto belt and the head be in the middle —

सद्योपवीतं वरसं दधियं सद्योपवीतमनुमं पुरस्तात् ।

साधुमन्त्रं य इतिमुक्तं पुनः सद्योपवीतं कलयन्त्यु देवः ॥१॥

सद्योपवीतमसि कलयः सद्योपवीतमधीर्यसि कलयः ॥२॥

This sacred thread is very sacrosanct. This norman and naturally born is not before the *Pratipatti* the *Pratipatti* name performed to enter into the *Ashram* of *Sunyas*. I invest you with this white *sadyopavita* which being a main thing, is meant for strength and vigour.

This sacred thread is really a sacred thread, I give you with this for the purpose of performing *yajna*.

Afterwards the Acharya seating the child so facing with him, should perform the adoration, veneration and meditation of God *Sundararama*, *Shankararama*, *Sambuddharama* and *Agnoradhara*. Afterwards pouring water in the four corners of the *Yajna* *Kunda* with the *Mantra* beginning with *Om* after *pranama*, etc. as

the procedure has been mentioned in the *Samanyaprakarana* the preparation should be made to offer *Ajyahuti*.

He taking into mind the woodfueals blazing and taking *ghee* in spoon from the pot of *ghee* should offer sixteen oblations in total consisting four oblations of *Agharavajyahagahuti*, four oblations of *Vyahriti Ahuti* and eight oblations of *Astajyahuti*, should be offered. Thereafter the oblations of principal *Homa* (होम) with the special *Shakalya* (शाकल्य) prepared for the purpose, should be offered by the child himself with the following *Mantras*—ओं नृस्यः स्वः । यन्न वायुं वि वयम् etc. four *Mantras*. Thereafter the five oblations be offered with the following five *Mantras*:—

ओं अग्ने अतपते अतं परिष्कानि ततो अक्षयीनि तच्छब्देनम् ।
 तेनर्ष्वातिनिदमहमनुतत्सत्यनुर्वेनि स्वाहा ॥ इदमग्ने-इदमग्ने नमः ॥१॥
 ओं वायो अतपते० स्वाहा ॥ इदं वायवे-इदमग्ने नमः ॥२॥
 ओं सूर्य अतपते० स्वाहा ॥ इदं सूर्याय-इदमग्ने नमः ॥३॥
 ओं वान्त अतपते० स्वाहा ॥ इदं वान्ताय-इदमग्ने नमः ॥४॥
 ओं अताना अतपते० स्वाहा ॥ इदमिन्द्राय अतपते-इदमग्ने नमः ॥५॥
 मं० वा० १ । ५ । ६-१३॥ नोमिल २ । १-१ १५

O Self-refulgent God ! Thou art the master of vows ; I will observe the vows and disciplines of celibacy, I declare before you. May I be able to observe that my vow. May I prosper with that vow and I attain highest truth rising above from the untruth. Whatever has been uttered herein is true. The oblation offered is meant for *Agni* and it is not for me.¹

O All-moving God !
The oblation offered is meant for *Vayu* and it is not for me.²

O All-impelling soul !
The oblation offered is meant for *Surya* and it is not for me.³

O All blissful God !.....
.....The oblation offered is meant for *Chandra* and it is not for me.⁴

O Lord of all the Vows and laws !.....
.....The oblation offered is meant for *Indra* and it is not for me.

Thereafter, the six oblations consisting four oblations of *Vyahriti* *Abutis*; one of *Svistakrit*, and one of *Prajapatyahuti* should be offered.

All these fifteen oblations stated above (four oblations of *सप्त षड्विंशति* etc., four *Mantras*; five oblations of *सप्त षड्विंशति* etc. *Mantras*; and six oblations of *Vyahriti*, *Svistakrit* and *Prajapatya*) should be offered by the child himself who is being invested with sacred thread

Afterwards, the *Acharya* should sit in the north of the *Yajna Kunda* keeping his face eastward and the child should sit in front of *Acharya* keeping his face westward.

Afterwards, the *Acharya* looking at the child should recite the following *Mantra*:—

ओम् आपन्ना सवन्महि प्र सु युजोत ।

अरिष्टाः संचरेमहि स्वस्ति वरतावपम् ॥

मं वा० १।६।१४ ॥ योजित २।१०।२०-२२।

O Self refulgent God ! We have got on a very good term with this boy. Kindly lead to the company of good men and teachers. This lad as well as we follow the path of knowledge and ease. May this lad do whatever is auspicious for him and for all.

मायवकावपम्— ओम् अहोवर्चमायानुय मायवपम् ॥

मं वा० १।६।१६ ॥ योजित २।१०।२०-२२।

आचार्योक्तिः ... की गन्तासि ॥

मन्त्र आ० १ । ६ । १७ ॥ लोमिक २ । १० । २३

आचार्योक्तिः ... दूतन्माचार्य ॥

मं० आ० १ । ६ । १८ ॥

The student (child, says—"O teacher ! I have—accepted to observe the discipline of continence, now kindly admit me and invest me with sacred thread" says Acharya— What is your name ? Replies the student— Sir, My name is so and so. Or I bear such a name.

Afterwards, the Acharya should fill up the right *कण्ठलि*, (the hollow of the hand) with clean and pure water and pronounce the following Mantras in doing so:—

ओम् आपो हिष्ठा मयीभुक्ता न ऊर्ध्वं वधातु ।

महे रमाय वजसे ॥१॥

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उक्तोरिह मातरः ॥२॥

तस्मा करं गमान् यो यस्य क्षमाय निम्बय ।

क्षायो जनयता व नः ॥३॥

मन्त्र नं० १० । सू० २ । म० १-३ ॥ वार० २ । २ । १४

The waters are the source of happiness, may they be helpful for us in attaining grain and may they help us to have a nice sight. ¹

Let the pleasant essence of waters be useful for us like the mothers who, for the well-being of their children, give their breast to them to suck. ²

Let us acquire those cereals for the growth of which the waters help herbacious plants and let them be helpful in welfare of our progeny. ³

Afterwards, the Acharya, filling his own handful with water

should drop the water of his handful in the handful of the child pronouncing the following *Mantra* —

सौ त्वमिदम् नीयति दत्तं देवस्य नीयम् ।

सौ त्वं सर्वदासौ दत्तं देवस्य नीयति ॥

सू० अ० १० बृ० ४१ । अ० १॥ अ० १ । २० । ४

We for our maintenance, accept whatever good food has been provided by God, who is the mighty power and creator of the world. We also accept the strength and might of all powerful God who maintains and preserves the existence of all the objects of creation.

Afterwards the Acharya, holding the handful of the child filled with water, including child's thumb, these with should get the child pour down the handful of water in a pot pronouncing the following *Mantra* —

सौ देवस्य त्वां मयि, प्रवेष्टिष्यतीतिदुर्गा दुर्गोद्धारयति

दत्तं वसुधावती ॥

सू० अ० १० बृ० २१ । अ० १॥ अ० १ । ३० । ४

O child ! I admit you in this life to make you attain the power and prosperity of God, who is the creator of the world. I hold your hand in my own with the firmness and strength of the vital breaths called *Prana* and *apana* and with the firmness and strength of *Pushan*, the all preserving vitality of the body.

In the similar way again for the second time the Acharya filling water in his own handful and pouring the same in the water of the child and holding child's thumb together with his thumb get him drop the water in the pot. The Acharya should pronounce the following sentence in doing so —

सौ मयि ते वसुधावती वती ॥

अथ० १ । ३० । ४

The name of the child be pronounced everywhere in the place of *वती*.

O Child ! your hand has been grasped by *Savitā*, the mighty teacher who is the preserver of all knowledge .

Again for the third time the Acharya filling water in his own handful and pouring it in the *Anjali* of the child and holding his hand together with his thumb should get the water dropped in the pot . In doing so he should pronounce the following *Mantra* :—

सगिरत्वावत्सल्य, अती ॥

मं० का० १ । ६ । १२ ।, मात्य० १ । २० । ५ ।

O Child ! Again, the self-refulgent God is your Acharya.

Afterwards, Acharya going out standing in front of the sun, should show the sun to the child and should pronounce the following two *Mantras* in complying with this procedure :—

१ ओं देव सगिरदेव ते सद्यचरी ते गोपाय

समायुता ॥ का० १ । २० । ६

२ सत्यसुर्वेवहितम् इत्यपि

O All-creating Lord ! this child is the *Brahmacharin* of Thine. Please protect and preserve him, so that he may perform his duties well.

2. Translation has been given in *Shantikarana* and *Sandhya*.

Thereafter, the Acharya returning to *yajna Mandapa* with the child and sitting in the north of the *yajnakunda*, should pronounce the following two *mantras* and the child should take a round of the Acharya and sit before him:—

ओं युवा युवाताः परिवीत आगतस उ नोयान् नवति आवमानः

अ० मं० ३ । सु० मं० ४ ॥ का० १ । २० । ८

ओं सुर्वस्यायुतमन्वावर्त्तस्य, अती ॥

मोमिल २ । १० । २८

This child possessing strong physique, dressed in nice dress,

wearing the sacred thread comes before me. He taking the second birth in the domain of study enjoy dignity.¹

O Child ! you circum-ambulate your Acharya who is the sun of knowledge.

After this, the Acharya should touch the right shoulder of the child with his (Acharya's) right hand and thereafter covering his (Acharya's) hand with a piece of cloth should pronounce this following *Mantra*:—

ओं प्राणानां वन्धिरसि ना विस्तो अस्त इदं ते
वरिवरानि, वसुन्* । नो० २ । १० । २४

Let not this navel which is a tie of vital airs be displaced from its proper place, O Lord ! (the Annihilator of all) I, the Acharya give it to your cautious care and I declare this keeping this child in my mind.

Thereafter Acharya pronouncing the following *Mantra* should touch the belly of the child:—

ओम् अहुर इदं ते वरिवरानि, वसुन् ॥ २ ॥

O God ! Thou art the mover of wind. I, the Acharya...etc.

Acharya should touch child's heart and pronounce :—

ओं इक्ष्वा इदं ते वरिवरानि, वसुन् ॥ ३ ॥

O God ! Thou art invigorator of the fire. I, the Acharya ...etc.

The Acharya should touch child's right shoulder and pronounce:—

ओं प्रधापतये स्वा वरिवरानि, वसुन् ॥ ४ ॥

*Everywhere the name of the child should be pronounced in the place of वसुन् and वसुन् in their respective cases.

O Child ! I appoint you to attain the knowledge of God and follow his commands.

The Acharya should touch child's left shoulder and should pronounce —

ओं देवाय त्वा तस्मिन् वरिष्यामि, जप्त्वा ॥ ५ ॥

मं० जा० १ । १ । २१-२४ ॥ गौमिन २ । १० । १८-२४ ॥

O Child ! I appoint you to attain All-creating God and obey His commands.

Thereafter, the Acharya keeping his hand on the child's breasts, should pronounce the following *Mantra* :—

ओं तं धीरातः कथं उन्मथन्ति स्वाध्यायेऽ मल्ला देवयन्तः ॥

मू० मं० ३ सू० ८ । मन्त्र ४ ॥ जा० १ । २० । ३

The learned men of firm intentions and swift intellects attain the highest feats of knowledge through their mind and spirit raise this student to high status of genus and character.

Thereafter, the Acharya keeping him in front of the child and putting his hand on the right breast of the child should pronounce the following *Mantra* of the sacred pledge :—

ओं नम इमे ते हृदयं दधामि नम चित्तमनुचित ते ज्ञस्तु ।

नम आचम्येकमना कुर्वन् ब्रह्मतिष्ठन् नित्यमस्तु मह्यम् ॥

पार० कां० २ । सं० । १६

Thereafter Acharya should order the child to pronounce this *Mantra* ओ नम इमे ॥

O disciple ! I make your mind and heart into my own control, let your mind be concordant with my mind always, you being fully attentive grasp my words with affection and attain

the meaning of these words and May God who is the master of Vedic speech, unite you with me in thought and action according to your vow from this very day, to day

Similarly the disciple should also request the Acharya to take the vow I hold your mind and heart in me for the advancement of my study and learning and good action. May your mind be accordant with that of my mind. Please listen to my words with attention and may God keep you always engaged in task of my well-being.

Thus both should complete the procedure of taking vow

अवर्णितः — श्री गुरुभ्यः ।

Says Acharya—What is your name ?

अवर्णितः :—सुप्रसन्नः ।

Says student—Sir, my name is so and so.

अवर्णितः :—अहं सुप्रसन्नः ।

Acharya says—Whose Brahmachari are you ?

अवर्णितः :—अहं ॥ गुरुः श्रीः १ । १०-१०

Says student—your, Sir.

The Acharya should pronounce the following *Mantra* for the safety of the child—

अहं सुप्रसन्नः अहं सुप्रसन्नः अहं सुप्रसन्नः अहं सुप्रसन्नः अहं सुप्रसन्नः

अहं सुप्रसन्नः १ । १०-१०

O child ! You are the Brahmanant of Almighty God. The Self-refulgent God is your Acharya. I am your Acharya (as His representative).

अवर्णितः, सुप्रसन्नः—

Everywhere the name of the child should be pronounced in the place of श्री Acharya should again pronounce these following two Mantras for child's safety and should instruct the child to be active in attaining the knowledge of Prana etc.

सो कस्य सद्गुणार्थं हि ज्ञानस्य सद्गुणार्थं हि कस्तथा कमुपमन्ते काव त्वा
परिवशानि ॥ १ ॥ आद्य १ । २० । ४ ॥

सो ब्रह्मचर्ये त्वा परिवशानि । देवाय त्वा तस्मिन् परिवशानि । जम्बू-
स्तपोवचीन्यः परिवशानि । आवापुविचीन्यां त्वा परिवशानि । विन्दिष्यत्वा
देवेभ्य परिवशानि । सर्वेभ्यस्तथा मुनेभ्यः परिवशान्परिवशये ॥ २ ॥

पार० का० २ । सं० २ । २१

O Child ! you are the *Brahmachari* of *Prajapati*; you are the *Brahmachari* of *prana*, God who is the soul of all. *Prajapati* in vest you with sacred thread for your happiness. I also appoint you to follow the command of *prajapati*.

O Child ! I appoint you for attaining the knowledge of *Prajapati*, the Lord of the creatures; I appoint you to attain the knowledge of the mighty sun, I appoint you for attaining the knowledge of liquids and herbs; I appoint you for attaining the knowledge of the earth and heavenly region; I appoint you for attaining the knowledge of all the physical and spiritual forces; I appoint you for maintaining peace and tranquility among all the living beings.

After this *Upanayana* ceremony is finished, the father of the child and Acharya, if they think fit, should hold the *Vedarambha* ceremony on the very day and if they think to hold *Vedarambha* on other day they should sing *Mahavandevya* as has been prescribed in the end of *Samanyaprakarna*. The mother of the child paying full respect to ladies give them leave and the father of the child give respect to gentlemen and give them leave.

The mother and father of the child, the Acharya, other relatives, friend etc, should say together—

सो त्वं वीर्य सरसः सतं बद्धवानः ।

सायुज्याम् तेजस्वी वर्धस्वी युवाः ॥

O Child ! you, growing in strength and vigour live hundred autumns. You become long-lived, brilliant and radiant.

Here ends the procedure of the *upnayana* ceremony.

VEDARAMBHA

Now here is prescribed the procedure of *Vedarambha*, the beginning of the study of Vedas

To undertake to observe the discipline and rules for studying the four Vedas with all their systems and limbs (*Sangopanga**) beginning from the *Mantra* of *Gayatri*—is called the *Vedarambha*.

Time—the day of the investiture of sacred thread is also the time of *Vedarambha*. If the same could not be performed on the day of *Upanayana* or it is anyhow not desired to be done on the same day, this be performed on the next day. If this next day is also not suitable the ceremony of *Vedarambha* be performed on any day within one year (from the date of *Upanayana* performed).

Procedure—On the day fixed for the *Vedarambha* ceremony the performer of the ceremony, i. e. father of the child or in absence of father the *Acharya* bathing the child with pure clean water and dressing him in nice dress should sit with the child on a good seat in the west of the *Yajnavedi* keeping faces eastward.

Thereafter, the adoration, supplication and meditation of God with the eight¹, *Mantra*, *svstivachan*, *Santikarana* should be performed. *Agnyadhana* with ओम् वसुधैव कुटुम्बकम् • *Samidadhana* with ओम् अन्नं ब्रह्म • इत्येति three *Mantras* and the sprinkling of water on the four sides of the *yajnakunda* with ओम् वसिष्ठे • ओम् देव वसिष्ठे • etc. four *Mantra* should be performed.

*Angas of the vedas are:—*Shiksha*, *Kalpa*, *Vyakarana*, *Nirukta*, *chhandas* and *Jyotisha*, *Upangas* are—*Purvamimansa*, *Vaisheshika*, *Nyaya*, *Yoga*, *Sankhya* and *Vedanta*. *Upvedas* are—*Ayurveda*, *Dhanurveda*, *Gandharvaveda*, *Arthveda*. The science of art. *Brahmanas* are:—*Aitreya*, *Shatapatha*, *Sam*, *Gopath*, *Vedas* are—*RR*, *Yajur*, *sam* and *Atharva*. The student should learn them systemetically and in their order.

1. He who holds the *Vedarambha* on the day of *Upanayan* after its performance has not to do these prayers etc. again.

Thereafter the fire of the *Yajnakunda* should be inflamed ablaze with **ओम् वसुधैवकुतम्** and on the enkindled woodfuel four oblations of *Agharavajyabhagahuti*, four *Vyahruti Ahutis*, and eight *Ajyahutis* with (**सो त्वन्मो वन्दे** etc, eight *Mantras*) (all totalling 16) should be offered. Then principal *Homa* should be Performed (with the four *Mantras* **सो यदुर्गः स्वः कर्म नार्हति** etc.). There after, four oblations of *Vyahruti Ahuti*, one oblation of *Svistikrit Ahuti* and one *Prajapatya Ahuti* (thus totalling six in all), should be made offered from the hand-of the child.

Afterward the fire of the *Yajnakunda* should be gathered in the *Kunda* with following *Mantra*—

ओम् कन्मो कुचयसं वा कुच । सो वचा त्वन्मो कुचयः कुचया वसि । ओम्
इहं वा कुचयः लीचयसं कुच । सो वचा त्वन्मो देवानां वसत्य निमिषा वसि ।
ओम् एवमहं मनुष्याणां वेदस्य निमिषो कुचयसम् ॥

वार० का० २ । सं० ४ । २

O famous *Acharya* ! please make me earn fame in the field of education. O *Acharya* ! as you are enjoying prominence and are highly learned so you make me enjoy prominence and become highly learned. O *Acharya* ! as you among the learned men, are the preserver of the treasure of knowledge, *Yajna* etc. so I become amongst the men, the preserver of the treasure of the Vedic knowledge and speech,

Afterward the child taking round of the *Yajnakunda* should sprinkle water round the *Yajnakunda* with the procedure and pronouncement of **ओम् वसि 'मृगश्रव' etc.** four *Mantras*.

Thereafter the child standing on the south side of the *Yajnakunda* keeping his face northward should take one wood-stick (*वसिषा*) dipped in *ghee* and should offer it in the middle of fire of the *Vedi* after pronouncing the following *Mantra*:—

ओम् कन्मो लमिषमाहार्यं बृहते वासवेवसे । वचा त्वन्मो लमिषा लमिष्यस
एवमहमाहुवा मेवसा वसंता वसवा मनुमिषं ह्यवर्षतेन लमिष्ये श्रीमनुमो वसा-

चारों दिशाओं में सन्निहित करि लक्ष्मी तैजसी अक्षय्यवर्षावी सुवर्ण
स्वाहा ॥

चार० की० २ । कं ४ । १

I have brought the wood-fuel for the enkindlement of *Yajna* fire which is mighty in nature and is present in all the created object of the world. As this fire blazes with wood-fuel so I shine with long life, wisdom, vigour, progeny, animals and the knowledge of *Veda* and *Brahman*. May my *Acharya* have his sons alive and may I be enriched with high intellectual power. May I not be arrogant to anyone. I may be prominent, vigorous, possessed of the Divine merits and the master of grain and food.

In the same manner the second and third wood-stick should be offered. Thereafter the fire of the *Vedi* should be accumulated by pronouncing the *Mantra*—'ओम् अग्ने सुवचः सुवचः' and water should be sprinkled in the four side of the *Vedi* with ओम् अग्ने अमृतम्. दक्षिण four *Mantras*. The child sitting in the west of the *Vedi* keeping his face in the east warm his hand palms a little and touching a little water should touch his mouth seven times with each of the following *Mantras* likewise :—

Here the word likewise means that procedure of warming of hand palms and touching of water with them should be done at each time.

ओं तन्वा अग्नेऽसि तन्वं मे दाहि ॥ १ ॥

ओम् आहुता अग्नेऽह्वाहुर्मे देहि ॥ २ ॥

ओं अर्चोरा अग्नेऽसि अर्चो मे देहि ॥ ३ ॥

ओम् अग्ने अग्ने तन्वा इमं तन्म आहुत ॥ ४ ॥

ओं मेवां मे देवः सविता आचक्षतु ॥ ५ ॥

ओं मेवां मे देवी सरस्वती आचक्षतु ॥ ६ ॥

ओं मेवां मे अश्विनो देवावावर्ता पुष्करजसो ॥ ७ ॥

चार० की० २ । कं ४, ७, ८ ॥

This fire is the preserver of body let it preserve my body.¹
 This fire is the giver of life let it grant me long life.²
 This fire is the giver of brilliancy let it give me brilliancy.³
 Whatever has exhausted in my body let this fire recuperate.⁴
 May the creator of the universe grant me wisdom.⁵
 Let the all-flourishing knowledge give us wisdom.⁶

Let the teacher and preacher wearing garlands give us knowledge.

Afterwards the child should touch the limbs described in each *Mantra* by pronouncing the concerned following *Mantras* in the manner given below:—

ओं वाक् च न ज्ञाप्यावताम् ॥ १ ॥—touch the mouth
 ओं प्राणश्च न ज्ञाप्यावताम् ॥ २ ॥—touch the nose
 ओं चक्षुश्च न ज्ञाप्यावताम् ॥ ३ ॥—touch the eyes
 ओं श्रोत्रञ्च न ज्ञाप्यावताम् ॥ ४ ॥—touch the ears
 ओं यशो बलञ्च न ज्ञाप्यावताम् ॥ ५ ॥—touch the both arms

O God ! may my organ of speech be sound and well developed.¹

O God ! may my nose be sound and well developed.

O God ! may my eyes be sound and well-developed.

O God ! may my ears be sound and well-developed.

O God ! may my arms which are the source of fame and strength grow appropriately.

The child should meditate God with the following *Mantras*:—

ओं मयि मेधां मयि प्रज्ञां मय्यग्निस्तेजो दद्यातु । मयि मेधां मयि प्रज्ञां
 मयोन्मद् इन्द्रियं दद्यातु । मयि मेधां मयि प्रज्ञां मयि सूर्यो ज्ञानो दद्यातु । यत्ते ज्ञाने

तेजस्तेनाहं तेजस्वी भूयासम् । यत्ते जग्मे वर्धस्तेनाहं वर्धस्वी भूयासम् । यत्ते जग्मे
हरस्तेनाहं हरस्वी भूयासम् ।

आख्य० अ० १ अ० २१ । सू० ४

May Agni, the self-refulgent God give me wisdom, progeny and strength. May Indra, The Almighty God bestow upon me the favour of wisdom, progeny and the organic power, May Surya, The All-Controlling God grant me wisdom, progeny and brilliance, May I be effulgent with the effulgence Thou possess-est in Thee my Lord ! May I be powerful with the power Thou hast in Thee my Lord ! May I be an overpowering force with the force wherewith Thou art endowed my Lord !

Afterwards the child walking to the north side of the *Yajna-knuda* should sit his knees supported on the ground keeping his face in the east and *Acharya* should sit in front of the child keeping his face westward.

बालकोक्ति :—असीहि नूः सवित्री नो अनुबूहि ॥

आख्य० १ । २१ । ४

Says the child—O *Acharya* instruct me the *Gayatri Mantra* the subject-matter of which is *Savitri*, the sun. Please teach me.

Here it is meant by the term असीहि and 'अनुबूहि' that first Om be pronounced, at the next step the नूः, सः, त्रिः be pronounced and at the third step the portion of *Mantra* be pronounced. The trio of Om *Mahabhyahrti* and the portion of *Mantra* explain the nature and characteristics of God and it is, therefore, the demand of child that this be pronounced in the specific manner,

Thereafter, *Acharya* putting a cloth piece on the shoulder of him and on the shoulder of the child and holding the fingers of both of the hands of the child into his own hand should teach *Gayatri Mantra* to child in three parts.

First time

ओं नमः स्वः तत्तत्पुनरेवम् ।

This part be got pronounced by the child word by word correctly.

Second time

ओं नमः स्वः । तत्तत्पुनरेवम् नमो देवाय श्रीगहि ।

This should be repeated by the child slowly and correctly word by word.

Third time

ओं नमः स्वः । तत्तत्पुनरेवम् नमो देवाय श्रीगहि । त्रियो यो नः
प्रबोधयाम् ।

Acharya getting this repeated by the child slowly should tell the short meaning of this *Mantra* to the child.

Meaning—*Om* is the prime name of God in which all other names somehow are contained; He is *Brah* because of his being the life of life; He is *Bhura* as He is the protector from all the pains; He is *sva* because of His being all-bliss and giver of bliss to His devotees. To that creator of all the worlds, the illuminator of all the luminous bodies like the sun etc; the giver of wisdom and wealth we establish in our heart as our worshipable Lord. We concentrate in our hearts the excellent attainable, thinkable quality and power of God who is desired by all and who is most predominating, pure, sanctimonious by nature and the destroyer of all sorts of pains. May he lead our intellects and actions towards excellent quality, acts and natures. For this purpose only the Lord of the universe should be eulogized, prayed and premeditated. None else but Him should be treated as the object of worship and choice and be known as like Him and superior to Him,

Afterwards the child and *Acharya* should take a firm vow as has been taken previously in the sacred-thread ceremony with the following *Mantra*:—

ओं नमः स्वः इदं ते वक्ष्यामि नमः त्रितयुषितं ते कल्पु ।

नमः वाचयेकव्रतो नमस्तु ब्रह्मसिद्ध्या त्रितयुषु ब्रह्मम् ॥

This *Mantra* has been translated in the sacred thread ceremony.

The *Acharya* should tie in the belt of the child the girdle (नेवला)* previously prepared, beautiful and smooth one by the following *Mantra* :—

श्रीम् इत्तं पुष्पत्तं परिधावन्नाम कर्षं वसिष्ठं कुन्ती न जामातः ।

प्राप्तापानाभ्यां बलमावधाना स्वता देवी तुङ्गा नेवलेवम् ॥

वार० कौ० २ । कं० २ । व

This is the girdle which is as sacred and pleasant as the sister. It is *Devi*; the sign and symbol of purity and chastity. This obstructing evil thought and action, preserving the sanctity of *Varna* system, giving strength for our inhaling and exhaling breath has come into my possession.

The *Acharya* pronouncing the following *Mantra* should give the *Brahmachari* (the child) two clean कौपीय, two न लोळे, one उत्तरीय (बाहर) and two कटिवस्त्र. Of these clothes one कौपीय, one कटिवस्त्र, and one न लोळा should be put on by the child with the advice of *Acharya* : |

वैं युवा युवाताः परिधीत मायात् न उ ब्रवीन् भवति वायवानः

तं शीरस कचम उल्लवन्ति स्वाभ्योऽ नमसा देवयताः

श्रु० सं० ३ । सु० ८ । मन्त्र ४ ॥ वार० २ । २ ३

The translation of this *Mantra* has been given in *Upanayana*. Afterwards the *Acharya* having a रज्जु*, stick in his hand should stand up before the child and the child standing in the

*Foot note : The girdle of Darbha or Munja be appropriated for Brahmana, the Khastriya be provided with the girdle of Dhanusa Grass or Valkala and the Vaishya with wooden or jute girdle.

*The child to be worthy of Brahmaniship would take the stick of रज्जु or रज्जु which be as long as it extends from the ground to hair of fore head, the child to be worthy of Khastriya ship take the stick of वट or वरिड as long as it could reach to his brows, the child to be worthy of Vaishyaship take of पीपल or दूधर as long as it could reach upto projectile part of his nose. These sticks should be made smooth, straight, free from fire burnt, bending and worm-eaten :—

One piece of deer skin for each to sit, one water-pot, one small pot and one वायवकीय should be given to the *Brahmachari*

front of Acharya with folded hand should take the stick from his hand pronouncing the folloing *Mantra*:—

ओं ओ मे वन्दः परावर्तहृदयतोऽविबुध्याम् ।

तस्य पुनरावय वापुने वद्वने वद्ववर्चसाय ॥

वा० की० २ । कं० २ । १२ । ४

This stick which has come into my possession is based on the ground standing straight in the space. I again accept it specially for the attainment of long life, knowledge of the *Veda* and discipline and strength of continence.

Afterward the father should give a general information to celibate regarding the life of chastity and preach him the code of conduct as follows :—

वद्ववर्चसि वसी ॥ १॥ वन्दे आत्म ॥ २ ॥ वन्दे पुत्र ॥ ३ ॥ विद्या वा
स्वाप्तीः ॥ ४ ॥ आचार्यामीनो वेदवर्चसाय ॥ ५ ॥

आत्म० १ । २२ । २, ॥

हावरा वर्चसि प्रतिविष्टं वद्ववर्चं वृहस्प वा वद्ववर्चं वर ॥ ६ ॥

[सु० आत्म० पु० १ । २२ । ३, ४ ॥ तथा वा० पु० १ । ५ । १३-१५]

आचार्यामीनो वद्ववर्चसाय वरणात् ॥ ७ ॥ श्रीवामने वर्चस ॥ ८ ॥ मेघुनं
वर्चस ॥ ९ ॥ उपरि तस्यां वर्चस ॥ १० ॥ कीर्त्तनवर्चसाय वरणात्
॥ ११ ॥ गो० पु० ३ । १ । १५१-६

आयत्त स्थानं भोजनं निद्रां आनन्दं निद्रां मोक्षमोहवशोकान् वर्चस
॥ १२ ॥ प्रतिदिनं रात्रे पश्चिमे यामे चोत्थायावश्यं कृत्वा दन्तधावनस्थान-
सन्ध्यावातनेश्चरन्नुत्तिष्ठार्चनोपासनायोगाभ्यासान्ध्यावाचर ॥ १३ ॥ कुर्यात्
वर्चस ॥ १४ ॥ मातृकाहारं महाविद्यां च वर्चस ॥ १५ ॥ महाऽवहत्तमुद्धा
विद्यां वर्चस ॥ १६ ॥ अन्तर्गमिनिवासीपानकजहारं वर्चस ॥ १७ ॥ अका-

मनः स्वयमिन्द्रियव्यसनेन बोधस्तत्तनं विहाय बोधं क्षरीरे संरक्ष्योर्ध्वरेताः कस्तं
 भव ॥ १८ ॥ तस्मात्स्वकुम्भमर्चनात्पन्नातिस्त्रिभुवावकाररेचनद्वयमि ना सेवय
 ॥ १९ ॥ मित्यं मुक्ताहारविहारवान् विद्योपार्जने च व्रतवान् भव ॥ २० ॥
 मुनीसो मितभाषी सत्यो भव ॥ २१ ॥ वैकुण्ठावन्द्यकारणमर्चयन्मन्त्रमिहावामोद
 कल्पवर्णानाचार्यमिवाचरन्प्राक्तः सत्यमभिवादनमिहास्तंभयचितेन्द्रियवादीभ्येते ते
 भित्ति वर्णाः ॥ २२ ॥

सु० मोनिस ३ । १ । १५-२६

You realize it that you are celibate (वृद्धपत्नी) from to day.¹ You always perform the act of sipping clean pure water before taking meals and performing daily prayers.² Always be away from evil acts and do the pious and righteous acts.³ You do not ever sleep in day time.⁴ Remaining under the guidance and control of your Acharya you always persevere in learning the *Vedas* with their limbs and sub-limbs.⁵ You lead the life of celibate throughout till 48 years in proportion to 12 years for each of the four *Vedas* with its limbs and sub-limbs or you observe this discipline without any failure unless you complete the study of the four *Vedas* with limbs and sub-limbs.⁶ You always follow the rules of *Dharma* under your Acharya but you do not ever obey the advice of your Acharya if he preaches you anything of *Adharma* and desire you to act according to that.⁷ You do abstain from anger and telling a lie. Always you keep yourself away from the habit of the eight kinds of passionate⁸ acts.⁹ You do sleep only on ground never sleep on *charpoy* etc. Never be in the habit of *Kaushilava*, i. e. bad song, playing on musical instruments, dance etc. abominable acts, use of perfumery and *Anjana*.¹¹ Always keep you away from much-bathing, much-eating, much-sleeping, much-awaking, reproach, greed, undue indulgence, fear, grief.¹² Rise in the fourth part of night, always-

*Foot note:—To think of woman, to gossip about woman, to touch woman, to play with woman, to gaze at woman to embrace woman, to stay separate with woman, to have cohabitation—are the habits of eight kinds of passionate acts.

do needful acts like clearance of bowls etc. brushing the teeth with *Dantadhavana*, washing the mouth, bath daily, two times meditations, eulogium, prayer and communion with God and the practice of *Yogic* systems.¹² Do not eat meat, dry, coarser cereals and do not ever drink intoxicant drinks.¹³ Never you do the riding on bullock, horses, elephant, camel etc.¹⁴ You never live in a village (Except in *Gurukula*), never use shoes and umbrella.¹⁵ Except in the case of urine-discharge never touch the organ of urine to cause the discharge of semen and restraining the semen in body always try to become 'वर्चसेतः', the man whose semen is never discharged and has thus become the source of attaining knowledge by taking uptrends towards mind and thus do your work with all such cares.¹⁶ Do not ever use massage with oil etc., do not use mustard plaster for the beauty of body, do not take ever the eatables which are very sour like tamarind etc. very pungent like red chillies etc., astringent like (द्वय) *Terminalia chebula*; purgative like (बलवर्धन) *Clerodendrum Phlomis* aciditic like more saltish things. Daily you do your work of eating and other dealings with great care and thought and be active in learning knowledge.¹⁷ You always possess good character, be not extravagant in talk and cultivate behaviour and courtesies of sitting in meetings and assemblies. You keep yourself bound by the duties of wearing girdle, keeping the stick, mendicancy* performance of *Agnihotra*: bath, daily meditation of God, good sentiments for Acharya and salutation to Acharya every morning and evening. These are the deeds of your daily performance and whatever has been prohibited, you should abstain from doing.

*Foot note:—The Brahmana's child in asking for alms from a man should address him ब्रह्मन् पित्रा वदाम् is asking alms from woman he should address ब्रह्मणी पित्रा वदाम्; the kshatriya's child should address men and ladies respectively as—पित्रा ब्रह्मन् वदाम्, पित्रा ब्रह्मणी वदाम्, Vaishya child should address men and women respectively पित्रा वदाम् ब्रह्मन्, पित्रा वदाम् ब्रह्मणी ।

As father has completed his preaching the child salute him, should say him with folded hand. "I would no doubt, act according to whatever you have preached me"

Afterward the celibate circumambulating the fire of the *Yajnakunda* should stand in the west of that and ask alms from mother, father, sister, brother, maternal uncle, mother's sister, uncle etc. who do not hesitate in giving alms and thus alms accumulated should be surrendered to Acharya. Afterwards Acharya taking some-what cerial from that return the alms to the celibate and he (the child) should keep it safe for his own food.

Afterwards seating the child on a nice seat the song of *Vande devya* as has been prescribed in *Samanya Prakarana* should be performed. Thereafter the child should eat the alms which he had kept for him.

Afterwards there should be rest till evening and then (in the evening) Acharya should get the prayer and meditation as described in *Grihashrama Sanskara*, performed by the child with his own hands.

Afterwards Acharya with the Brahmachari should sit in the west of the kunda keeping faces eastward and should prepare *SthalPaka* (स्थालपाक) according the method described in *Samanya Prakarana* and sprinkling *ghee* on it should keep it safe there. They should perform *समिधाभजन* and keeping the *samidhas* ablaze they should offer the four oblations of *Agharavajyabhagahuti* and four oblations of *Vyahriti Ahutis* totalling eight in all.

Thereafter the Brahmachari standing up should offer three *समिधा* with the Mantra *सोमं वागे दूय* etc. Again he warming his hand-palms on the fire of *Agnikunda* should touch his limbs having touched his mouth according to the procedure previously described in this *Vedarambha Sanskara*. Afterwards the child

(ब्रह्मचारी) should hand over *Acharya* the previously prepared rice for offering oblations and eating thereafter. Then *Acharya* taking into press the prepared rice in the proportion desired for offering oblations and sprinkling *ghee* on it, should offer three oblations with the following Mantras:—

सो सवत्सवसिभद्रुर्गुर्विभक्तिमन्त्रस्य काम्यम् ।

सवि वेद्यामवासिभे स्वाहा ॥ इदं सवत्सवसिभे-इत्यन्म जम ॥ १ ॥

[अनु० अ० ३२ । अं० ११ ॥]

तत्सविभुर्वरेण्यं यज्ञो देवस्य बीजम् ।

विभो सो नः प्रथोयन्तात् [स्वाहा] ॥ इदं सविभे इत्यन्म जम ॥ २ ॥

[अनु० अ० २२ । अं० ६ ॥]

सो ऋषिभ्यः स्वाहा ॥ इदं ऋषिभ्यः इत्यन्म जम ॥ २ ॥

[आत्म० अ० १ । अं० १२२ । सू० १४ ॥]

May I attain God who is self-effulgent, the master of knowledge, wondrous, dear to all, desirable by human spirit and also the discriminatory wisdom. Whatever has been uttered herein is true. The oblation offered is meant for obeying the command of *Sadasaspati* and it is not for me.

I hold into me the praiseworthy qualities and light of all-creating God who is almighty. May he lead our intellects and acts towards good qualities. Whatever has been uttered herein is true, the oblation offered is meant for *Savitar* and it is not for me.

We describe the qualities of seers who study *Veda* and see their meanings. Whatever has been uttered herein is true. The oblation offered is meant for the *Rishis* and it is not for me.

After having offered these three above mentioned oblations the *Acharya* should offer fourth oblation with the *Mantra*—सो ब्रह्मन् ब्रह्मन्; etc. Thereafter he should offer four oblations of *Vyāhrti Ahutis* and eight oblations of *Ajyahutis* totaling twelve in number. Thereafter the *Brahmachari* sitting on a nice seat, keep-

ing his face eastward should do *Vamdevyagana* as has been described in *Samanya Prakarna* with the Acharya. Then saying—
 मद्रुक् सोमोत्पन्नो अहं नमस्त्वत्पितृवत्से (नोमिष० २/१०/२३) i. e. I born in the
 geneology of so and so salute you, O my teacher—should salute
 the Acharya.

Acharya says—मातुलान् पित्राणान् नमः शीघ्रम् ॥

O my dear disciple I may you be long-lived and celebrated
 with knowledge.

When Acharya has given his blessing to the *Brahmachari*,
 he should eat the cereals remaining from *yajna* and also other
 sweets etc. with Acharya sitting separately. Afterwards washing
 hand and mouth they entertain the people invited to grace
 the occasion with food according to their satisfaction. After-
 wards ladies give leave to ladies affectionately and gents to
 gents. All the people leaving the place should give blessing to
 the child with the following Sanskrit sentence and go their
 home:—

हे बालक ! त्वमीश्वरकृपया विद्वान् शरीरालम्बनमुक्तं पुंसली
 कीर्यमानरोमः सर्वं विद्यां शशीत्याम्भान् विद्मः सन्नायम्भाः ॥

O child I you, by the grace of God become learned strong
 in body and soul, blessed with pleasure, vigorous, healthy and
 having attained all the branches of knowledge come from (*Guru-
 kula*) with the desire of seeing us.

Afterwards the *Brahmachari* (child) should sleep on the
 ground for the three days. The Acharya should get performed by
 the *Brahmachari* the procedure of three *Samidha* with *Mantra*
 ओम् हस्ते हव्यम्. etc. and the *Angasparsha* procedure as has been
 described in the *Vedarambha*. He should also get performed by
 the hand of *Brahmachari* the four oblations of the *हव्योक्तम्* by
 the *Mantra* (सर्वमल्लवि०). the *Brahmachari* should take for three
 days only the food which are free from acidity and salt

Afterwards he should go to *Pathashala* and perform the pledge

and vows of the time of education near him and Acharya also do take pledge.

आचार्य उपनयनानो ब्रह्मचारिणं कुरुते गर्वमन्तः ।

तं रात्रिस्तित्त्वा उदरं विनक्ति तं जातं ब्रह्मभिसंनति देवाः ॥ १ ॥

इयं तमितृषिषी श्रीहितीयोतास्तारिणं तमिद्यानुवाति ।

ब्रह्मचारी तमिद्या मेकतया जमेव लोकास्तपसा पिबति ॥ २ ॥

ब्रह्मचर्येति तमिद्या तमिद्वः कार्ण्यं वसानो दीक्षितो दीर्घश्चम् ।

त सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान्संयुज्य जुहुराचरिष्यत् ॥ ३ ॥

ब्रह्मचर्येण तपसा रात्रा रात्रिं वि रजति ।

आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ ४ ॥

ब्रह्मचर्येण कथाश्च युवानं विन्यसे वसिष्ठ ॥ ५ ॥

ब्रह्मचारी ब्रह्म आज्ञां विनक्ति तस्मिन्नेवा वधि विन्ये लनीताः ।

आचार्यानी जगदन्त्याव व्याजं वाचं नलो हृदयं ब्रह्म मेवाह ॥ ६ ॥

मन्त्रः० का० ११ । सू० ३ । [अं ३, ४, ६, १७, १८, २४]

Purport. The Acharya having solemnized the vow concerned with the scriptural ceremony of *Vedarambha* keeps the celibate near him for three days. He makes him a celebrated scholar by keeping him (the celibate) in his own control to establish the knowledge in the spirit of student and teaching him the performance of *Sandhyopasana* as described in the *Grihasthashram* chapter and imparting him the knowledge of the conduct of the learned righteous persons. All the learned men approach the celibate to see and admire and respect him when he completing his education and strict full discipline of continence return back home.¹

The *Brahmachari*, who at the time of *Vedarambha* offering three sticks in the fire of *Homa*, observing the complete strict discipline of celibacy regularly gain courage to complete education, in reality protects all the humanity like the earth, the sun and the firmament as he satisfies all by wearing the signs of girdle etc. offering the *Samidhas*, completing the education and exercising the austerity of continence and with the good qualities and pleasure.²

The *Brahmachari*, when shining with knowledge becoming initiated in attaining knowledge wears the deer skin etc. and does not shave beards, moustache, etc. five Keshas and becomes full fledged celibate, completing in *Gurukula* the state of *Brahmacharya* called as *Purvashram* enters immediately into the house-hold life called as *uttarashram*. He organizes all the people to achieve their goal and exerting continuously achieves the goal of life and makes happy the world with his speech of righteousness and truth.³

Only that is the king who by the dint of observing the austerity, strict celibacy becomes a perfect learned man, perfectly educated, symbol of good conduct, and self-controlled and rules the country in various ways. In the same manner only that learned Acharya who with the observation of complete strict discipline of continence has attained the perfect knowledge of all sciences can desire a learned celibate to teach and become the Acharya in real sense.⁴

As the boys completing the life of perfect *Brahmachari*, attaining the complete knowledge of all branches of science and bloomed with full youth wed to a girl so the girls completing and bloomed with full youth wed to a girl so the girls completing the courses of all sciences with perfect discipline of continence and becoming fully young should attain matchful young husband.⁵

When *Brahmachari* retain the *Brahma*, the four *Vedas* with all their limbs and sub-limbs with the knowledge of their words, meaning and the links between these two, he shines and all the virtuous qualities abide in him and all the men of wisdom treat him friend, This *Brahmachari* only through the power of celibacy attains vigour, long life, freedom from pains and sorrows, dexterity in all branches of knowledge, good speech, purity of soul, purity of conscience, God and excellent intellect disseminates all sciences for the good of all men.⁶

The period of *Brahmacharya*

Here is the authority of *Chhandogyaopnishad* 3/16:-

आतुलान् विपुलानाचार्यं चान् दुकूलो वेद्य ॥ १ ॥

अन० १४१ १ १०१ २

पुत्रयो वाच वसस्तस्य वाग्नि ऋषिर्ऽसतिर्बर्वाणि तत् प्रातः त्वनं ऋषिर्ऽ
 वायवरा वायवी वायव्यं प्रातः त्वनं तदस्य वसवोऽन्वायसाः प्राणा वायव्यं तव
 एते हीरर्ऽसर्वं वासवन्ति ॥ २ ॥

तं चेदेतस्मिन् वयसि किञ्चिदुत्तरेत् त ब्रूयात् प्राणा वसव इवं मे प्राताः
 त्वनं माध्यन्दिनर्ऽसवनमनुत्तममुतेति माहं प्राणानां वसुनां मध्ये वसो विलोप्यो
 यत्पुत्रं तत एत्यवबो ह भवति ॥ ३ ॥

अथ वाग्नाष्टाक्षरार्ऽष्टवर्षाणि तन्माध्यन्दिनर्ऽसवनं ऋषिर्ऽवायवरा
 त्रिष्टुप् ऋषिर्ऽसवनं माध्यन्दिनर्ऽसवनं तदस्य वस्रा अन्वायसाः प्राणा वाच
 एते हीरर्ऽसर्वं रोवन्ति ॥ ४ ॥

तं चेदेतस्मिन् वयसि किञ्चिदुत्तरेत् त ब्रूयात् प्राणा वस्रा इवं मे माध्य-
 न्दिनर्ऽसवनं तृतीयसवनमनुत्तममुतेति माहं प्राणानां वसुनां मध्ये वसो विलो-
 प्यो यत्पुत्रं तत एत्यवबो ह भवति ॥ ५ ॥

अथ वाग्नाष्टाक्षरार्ऽष्टवर्षाणि तत् तृतीयसवनमष्टाक्षरार्ऽसवनरा
 जगति जागत् तृतीयसवनं तदस्याक्षित्वा अन्वायसाः प्राणा वाचाक्षित्वा एते हीरर्ऽ
 सर्वमनावदते ॥ ६ ॥

तं चेदेतस्मिन् वयसि किञ्चिदुत्तरेत् त ब्रूयात् प्राणा वाक्षित्वा इवं मे
 तृतीयसवनमायुरनुत्तममुतेति माहं प्राणानामाक्षित्वा मध्ये वसो विलोप्यो यत्पुत्रं
 व तत एत्यवबो ह भवति ॥ ७ ॥

[आरोप्य० अ० ३ अ० १५। १-६]

Become in the matter of achieving Dharma, Arth, Kama and Moksha excellently clever celebrated with knowledge only those men and women who respectively have got the education and instruction till five years of age from mother, five to eight from father and eight to 48, 44, 40, 36, 30, 25 from Acharya (माचार्य) and 8, 10, 24, 22, 20, 18, 16 from Acharya (माचार्य).¹

The smallest side to keep this *yajna*, the human body fully bloomed with long life, vigour etc, is that the man should keep a strict celibate life till 24 years of his age and woman till 16 years of her age taking in mind the similarity of the 24 letters of the *Gayatri* metre. That is the first phase (प्रारंभक) of the human body when the vital airs known as *Vasus* come to it and

gaining vigour make reside all the meritorious qualities in body, spirit and mind.³

If any one preaches to *Brahmachari* that he should execute marriage or enjoy carnal pleasure or passion before 25 years of his age he should reply to the man that he would not be able to observe the strict discipline of *Brahmacharya* of 44 years, the middle one had he not got his vital air, mind and organs strong by adhering to the discipline of celibacy till 25 years. He should say the *Brahmacharya* of first category approves the *Brahmacharya* of middle category. Am I a fool like you who quickly destroying the body which is the organization of vital airs, bodies, inner organs, soul and the medium of all good qualities, good acts and good nature, become deprived of the fruits of assumption of the human body? Why do I sink into the deep sea of great pains by breaking the discipline and pledge of the state of celibacy which is the root of all *Ashramas* and most excellent act among all the nice deeds and the main cause of all virtues? He who observes the discipline of *Brahmacharya* in the first age becomes free from all diseases, attaining knowledge through the power of *Brahmacharya*. Therefore I would not break the pledge of *Brahmacharya* under influence of the exhortations of you fools³².

The *Brahmachari* who observe the strict disciplines of the 44 years *Brahmacharya* known as middle category and symbolized by the 44 letters of the Tristup metre, holds into him the vital and he always leave the wickedness to weep and cry.⁴

If any one say to the *Brahmachari* who is going to observe the discipline of the continence of middle category to leave this and gain pleasure with marriage the *Brahmachari* should thus—“Whatever happiness can be attained by observing the first category of *Brahmacharya* and even whatever more carnal pleasure can be obtained by it—may not be attained even in dream without observing the celibate life. It is only *Brahmachari* who can attain the full worldly and unworldly happiness and no one

else. Therefor, I would achieve the complete happiness enjoying wisdom, strength, long life and righteousness without breaking the pledge of observing the celibacy which is the excellent source of gaining pleasure and happiness. I won't spoil and destroy myself and family by doing marriage early, acting under the persuasive of you fools."⁵

The student observing the discipline of the celibacy till 48 years of age which has been symbolized on the similarity of the 48 letters of the Jagati metre and is the first category, attains complete knowledge, perfect strength, perfect intellect, perfect good qualities, acts and nature and shining like sun he learns all the sciences.⁶

If anyone desires to deviate him from the path of first category of continence, the Brahmachari should replying say, "O lads of lads ! keep away from me. I always remain far off from your words of bad-smelling and spoiling. I would never break this excellent Brahmacharya. I will be equipped with the good qualities, acts, nature like knowledge etc. by completing this Brahmacharya. May God fulfil my this auspicious pledge through his kindness so that I could specifically make your children happy by preaching and educating you uneducated."⁷

वत्सलोऽन्वयाः शरीरस्य वृद्धिवीचनं संयुर्भूता किञ्चित्परिहृणिरिति । तदा
शोकसात् वृद्धिः । प्रापञ्चिकतेषीवमन् । आकाशारिषातस्तनुर्भूता । ततः
किञ्चित्परिहृणिरिति ॥ १० ॥

वत्सविके ततो वर्षे पुत्राग्नारी तु वीरसे ।

तत्प्रापञ्चिकतेषीव तौ ज्ञानोदात् पुत्रलो विषय ॥ २ ॥

This is the authority quoted here from the *Sushruta* of *Dhanvantari*.

There are four stages of this human body—. The first growth, the second youth, the third maturity and the fourth gradual decay. The growth stage begins from the age of 16 and completes in 25th. If any one spoils the marrows in the stage of growth he is destroying his all like the axed tree and broken Jug, would repent on his act and there would remain nothing in

his hand to recuperate this loss. The second stage known as youth begins from the age of 25 years and finishes at 40 years. He who does not preserve this stage thoroughly would exterminate his fortune. The third stage which is of maturity is completed at 40th year. Any one who having observed Brahmacharya would in household life) not become *Riugami*, free from the discourse of other lady, desirous to his own wife as pledged and Brahmachari for one year after the wife being pregnant would spoil all good he had earned previously and really he would demolish every thing to dust. The fourth stage begins from 40th years and remains till any one becomes semenless. This is known as the stage of gradual decay. Any one who will destroy his semen more than whatever decay takes place in this stage would fall the victim of tuberculosis, fistula etc. diseases. He who keeps these four stages well balanced and safe, would earn pleasure for always and would make all the world happy.¹

Here a little variety should be realized and this is that there is not the equal period of the four stages of the bodies of male and female. Whatever strength and power is available in the body of male in his age of 25 years, is available in the female body in her sixteens. If the marriage is desired to be celebrated early it should be known that male of 25 years and the female of 16 years have equal strength and power.²

Therefore the marriage in this stage is of the marriage of low grade merit. The marriages respectively of female 17 and the male 30, female 18 and male 36, female 19 and male 38 should be treated as of middle grade merits. The marriages between female and male respectively in the ages 20, 21, 22, 24 female and 40, 42, 46, 48 male is of first grade merit. O celibate ! you bear in your mind all these things and these will serve your purpose well in the other *Ashramas*.

Those men who desire to promote their families, progenies and relatives and their countries should keep the following things in their minds:—

धो न त्वक् बलवी विह्वल नलिका चैव यञ्चनी ।
पापुपस्थं हस्तपादम् बाक् चैव बलमी स्मृता ॥ १ ॥

कुट्टीन्द्रियाणि यञ्चनीं ओत्रादीन्वपुर्गताः ।
कर्णेन्द्रियाणि यञ्चनीं पात्रादीनि प्रचलते ॥ २ ॥

एकाग्रं मनो मेवं स्वपुनोभवात्पक्वम् ।
यस्मिन् जिते चित्तायेतो भक्त यञ्चनी गयी ॥ ३ ॥

इन्द्रियाणां विचरतां विषयेष्वपहारिणु ।
सयमे यत्नमातिष्ठेद्द्विद्वान् यत्तेषु बाजिनान् ॥ ४ ॥

इन्द्रियाणां प्रतङ्गेन दोषमुच्छत्यतंसयम् ।
तन्निदम्य तु तान्देव ततः सिद्धिं निदधति ॥ ५ ॥

देवात्मयानस्य यज्ञास्य नियमास्य तर्पाति च ।
न विप्रनाबकुष्टस्य सिद्धिं यच्छन्ति कश्चित् ॥ ६ ॥

वज्रे कृत्सेन्द्रियशामं संयम्य च मनस्तथा ।
नबन् मन्त्राद्येवर्वाजिम्बन् योमतस्तनुम् ॥ ७ ॥

(मनु० अ० २ । ६०-६२, ८८, ६३, ६७, १००)

यमान् सेवेत नततं न नियमान् केवलान् कुषः ।
यमान् पतत्यकुर्वाणो नियमान् केवलान् भजन् ॥ ८ ॥

(मनु० ४ । २०४)

अभिवादनशीलस्य निरखं कुट्टीपक्षेपिनः ।

चन्दारि तस्य कुट्टीने जायुर्विष्ठा यज्ञो बलम् ॥ ९ ॥

अज्ञो भवति चैव बालः पित्तो भवति मग्नद ।

अज्ञं हि बालमिच्छाहुः जितेत्येव तु मग्नदम् ॥ १० ॥

न हायनेनं पतितेनं बित्तेन न बन्धुभिः ।

श्रुचयश्चकिरे धर्मं दोष्मन्बान् स नो महान् ॥ ११ ॥

न तेन कुट्टो भवति येनास्य पतितं सिरं ।

यो चैव युवाप्यधीयानस्तं देवा स्थविरं विदुः ॥ १२ ॥

यथा कण्ठमयो हस्तो यथा धर्ममयो मृतः ।

यश्च विप्रोऽधीयानस्त्रयस्ते नाम विप्रसि ॥ १३ ॥

संमानाद् ब्रह्मणो नित्यमुद्दिजेत विद्याविभ ।

अमृतस्येव चाकाङ्क्षं श्रेयमानस्य तर्कवा ॥ १४ ॥

वेदनेन सदाभ्यस्येत्तवस्तन्मयम् द्विजीसतमः ।
वेदाम्बातो हि मित्रस्य तवः परमिहोच्यते ॥ १५ ॥

योऽनघीत्य द्विजो वेदमन्त्रं कुर्वते जनम् ।
त जीवनेन कृशस्वनायु गच्छति सान्धवः ॥ १६ ॥

यथा जनम् सन्निधेन नरो वार्यन्निगच्छति ।
तथा युवगतां विद्यां युवमूर्धुरनिगच्छति ॥ १७ ॥

अहृष्टान् युवां विद्यानादवीलायरावपि ।
अन्त्यावपि वरं धर्मं स्त्रीरत्नं कुण्डलावपि ॥ १८ ॥

विद्याव्यभूतं प्राह्यं बालावपि मुनाक्षितम् ।
विद्यमानि च सित्पानि तत्तादेयानि सर्वतः ॥ १९ ॥

(मनु० म० २ । श्लो० १२१, १४३, १४४, १४५, १४७, १६२, १६६
१६८, २१८, २३८ २३९ पूर्वार्धं २४० उत्तरार्धं १)

These are the shlokas from Manusmriti.

The ears, skin, eyes, tongue, nose, rectum, phalus, hands, feet and speech are the organs of the body. Amongst them five, the ears etc. are the cognitive organs while remaining others are called the active organs.²

The eleventh organ is the mind. It has its relation with both the sets of organs in its qualities and functions. By the control of this mind the both sets of organs are controlled.³

The Brahmachari and learned men should always control their organs when they go to enjoy the external objects and their reactions in the manner as a chariot-holder controls the horses running amuck and astray.⁴

The Brahmachari implying his mind with the organs in the function of their hunting becomes blamable undoubtedly. He can gain the accomplishment after keeping these above-men-tioned organs in his control.⁵

The study of the *Vedas*, renunciation (*Sanyasa*) performance of *yajna*—*Agnihotra* etc., observance of celibacy etc., Austerity including the tolerance of blame, praise, loss, profit etc., of the man who has lost his main quality of keeping away from prame

as the learned persons have called the ignorant man as *Bala* and manifestly as *Pita*. Therefore every one should become learned and wise by accomplishing the principle of celibacy.¹⁰

The teachers of piety, righteousness and duty have not counted years, white hair, towering limbs, wealth and family as the standard of greatness but they have established that he who is competent in answering the debate and is an orator may be called great. Therefore it is obligatory on the Brahmacari to become learned by attaining perfection in the observance of Brahmacharya and attain greatness and fame and dexterity in answering the questions from others.¹¹

A man does not become *Bṛiddha*, the mature or perspicacious one as his is trembling in oldness and his hair have grown gray. But a youth who is educated and dexter has been treated as *Bṛiddha*, the old or mature by the men of learning. Therefore completing the discipline of continence one ought to learn and study.¹²

The Brahman or learned, by name and not in reality having no education is treated to be like a doll of wood and a lion of ether. Such elephant, lion and Vihar are not the same in reality but they bear the names alike. Therefore it is a pressing need that knowledge be attained by observing the discipline of celibacy.¹³

A Brahman, the man desirous to learn the Veda and know God should be indifferent from the respect treating it like person and is not disrespect taking it as Amrit or nectar or home and he should never expect respect even if he is asking for sleep in obeying the rules of the *Asramas* like *Brahmacharya* etc.¹⁴

The persons superior amongst the men of *Brahmana*, *Kshatriya* and *Vaishya* practicing austerity should always study the Veda. As the study of the Veda by Brahmana or learned men has been called a great austerity in this world so one should learn the sciences of the Veda accomplished in the *Brahma-charya* *Asrama*.¹⁵

The Brahmana, the kshatriya and the Vaishya who does study the *Vedas* and engage him earnestly in the study of other scriptures, goes down to the state of *Shudra* in his life time and with his children. So it is incumbent on every one to study *Veda* by observing the discipline of *Brahmacharyashrama*.¹⁶

As a man digging the earth with spade finds out water in the same manner a student serving his teacher habitually attains the knowledge acquired by him (the teacher). Therefore it is an obligation for student to take instruction from teacher to take education and education by serving him and study the *Veda* with the observance of discipline of the *Brahmacharyashrama*.¹⁷

The man having faith in the attainment of perfect knowledge should take instruction from the man might he be low in rank. The teachings of a true Dharma should be taken from even the man of low status and in the same manner good woman (in-marriage) should be accepted from a blamed family also. This is the practical norm of morality. Therefore a Brahmachari observing discipline of continence should acquire good knowledge from any quarter before entering into the house-hold life. He should learn the canons of true dharma and completing the *Brahmacharyashrama* marry a suitable woman in house-hold life.¹⁸

Because, the Amrit should be taken from within the poison good words should be grasped even from a child and all sorts of arts should be learnt from every one. Therefore, observing *Brahmacharya* one should learn good qualities by touring one country to other.¹⁹

वाचमवद्यानि कर्त्तव्यं । तानि तेवितव्यानि । नो इतराणि । वाचमव्याहं
मुचरितानि । तानि त्वयोवास्यानि नो इतराणि । ये के वाचमव्याहं
वाह्याः । तेषां त्ववातमेन प्रवर्तितव्यम् ॥ ११ ॥

तैत्तिरीय० प्र० ७ । अ० ११ :

श्रुतं तवः सत्यं तवः श्रुतं तवः शान्तं तवो दमस्तपस्तपस्तपो वागं तवो वक्त
स्तपो ब्रह्मभूतः मुचर्त्तुं तदुपास्वित्तपः ॥ २ ॥

तैत्तिरी० प्र० १० । अ० २

O disciple ! you do attend to and follow only those acts which are unblamable, unless i. e. free from injustice and unrighteousness and concordent with justice and righteousness and do not follow the acts otherwise contaminated with unrighteousness. O disciple ! you do take into action and attend to only those acts of your Acharya ! mother and father like us which are right, true and full of righteousness and you never translate into action those acts of ours which are bad and blameworthy, O Brahmachari ! you sit only near those persons amongst us who are pious, righteous, learned and celebrated with the knowledge of Divinity and sit in their company and do have faith in them only.¹

O disciple ! you embrace only whatever is true and in reality, accept only truth, speak truth, hear and study the true scriptures like the *Vedas*; abstain your mind from its attending to unrighteousness, control your organs like ears etc. from doing bad acts and employ them in good acts, become calm and quiet by renouncing anger etc., disseminate good qualities like knowledge etc; enjoy the company of learned and perform *Agnihotra* etc; acquire to your best the knowledge of all the objects found in the locality of the earth, firmament and the sun etc.; do practices of *yoga*, *Pranayama* and worship only one God who is second to none. The performance of all such acts is called austerities (*Tapas*).²

ब्रह्मचर्यं स्वाध्यायप्रवचने च । तपश्च स्वध्यायप्रवचने च । तपस्वध्याय-
प्रवचनं । दयाश्च स्वाध्यायः । शमश्च स्वाध्यायः । दमश्च स्वाध्यायः । कर्मयोगश्च
स्वाध्यायः । तपश्चित्ति तपश्चरा राजीतरः । तप इति तपोमित्रः शीतमित्रः ।
स्वाध्यायप्रवचने एवेति दाको नौदगस्यः । तद्धि तपस्तद्धि तपः ॥ ३ ॥

तेजिरी० प्रवा० ७ । मयु० २ ।

O Brahmachari ! you do accept truth, learn and teach others. Always preach truth, speak truth, learn and teach others. Leave out pleasure and grief etc; practice *yoga* and *Pranayama*, learn and teach others. Obstruct your organs from bad things, employ them in good acts, acquire knowledge and give it to

others also, Abstain your conscience and spirit from unjust actions, employ them in just actions, persuade others to do good and just actions; learn and teach others. Learn and make other learn acquiring the science of *Agni*. Learn and teach others performing *Agnihotra*. To be a truth-teller is austerity according to Acharya *Rashitara*, a truth-teller. To suffer pain in acting according to the terms of justice is the austerity according to Acharya *Paurushisti*, the great austere one, to learn and teach others according to the dictates of Dharma and preach truth is the austerity—this is the opinion of Naka Maudgalya. In the opinion of other Acharyas this is the austerity whatever has been previously revealed and revealed before—this you do bear in mind. This preaching should be put into the mind of the child within three days by the Acharya or by the father of the child.

Afterwards leaving the home the child should be sent to *Gurukula*. If male, should be sent to the *Gurukula* of boys and if girl, should be sent to the *Kanya gurukul*.

If the children have not been taught the pronunciation of the alphabets the Acharya to boy and female Acharya to girl should teach this in the period of a month. For this end the *Panini's Varnochcharana Shiksha* should be utilized. Again teaching the *Ashtadhyayee* of *Panini* with the division of words and meaning within eight months or an year the derivations and from of the 10 *Lakars*, tenses etc. of the roots should be taught with the making of all forms of the Verb and their grammatical operations. Afterwards they should teach the *Ling-anushashana* of *Panini Unadipatha* and *Ganapatha* as well as the forms of cases and derivataives from the root mentioned in the *Ashtadhyayee* as *एङ्* and *एङ्* suffices within the period of six months. There are concerned with noun in cases and noun forms derived from root directly by the procedure of *Kridanta*. Then there should be the second teaching of the *Ashtadhyayee* specially with reference to *Padarthokti*; compounds, questions and answers, *utarga* exception and *Anvaya* etc. Effort should be made to make student competent in speaking in *Sanskrit*. This syllabus should be completed within 8 months.

Thereafter the *Mahabhashya* by *Patanjali Muni* which is the commentary of *Varnochcharana Shiksha, Astadhyayee Dhotuptha, Ganapatha, Unadigana and Lingarushashana* etc. six treatises should be studied and taught within 18 months i. e. one and a half year. Thus completing the study of *Shiksha* and *Grammar* within three years and 5 months or 3 years 9 month, or with in four years should gain the knowledge of sanskrit language and attain competency in understanding the vital contexts thereof.

Afterwards having studied the *Nighantu Nirukta* of *yaska*, the *Kashas* of *Katyayana Muni* within one and half year should correctly know the meaning of *Avaya* and etymology of the words and meaning with special context of *yangika, yogarudhi* and *Rudhi* the kinds of words, Afterwards student should study the *Pingalutra* by *Pingalacharya* with its commentary within three months and within other three months should learn the art of framing or constructing *Shlokas*. Thereafter the *Kavya-lankar Sutra* of *yaska* with *Vatsayana's* commentry with special reference of *Akanksha, yogyata, Asatti* and *Tatparyarth* with the *Anavaya* should be studied, *Manusmriti Viduraiti* and 10 cantos of any chapter of the *Ramayana* of *Valmiki* should be studied. All this should be completed within one year

Thereafter from any *Siddhanta* of the *Suryasiddhanta* Mathematics including Algebra, Geometry, Arithmetic should be learnt and taught in one year. The students should study *Vedangas* from *Nighantu* to *gyotisha*, the Astronomy should be studied within four years. Afterwards the *Jaiminiya sutras* of *Purvamimansa* with *Vyasa's* commentary, *Vaisheshika Sutras* of *Kanada* with the commentary of *Gotama* know as *Prashastapada* commentary; the *Nyayasutra* of *Gotama* with the commentary of *Vatsyavana Muni*, the *yogasutras* of *Patanjali* with *Vyasa's* commentary, the *Sankhya Sutras* known as *Sankhya Shastra* by the *Kapilacharya* with the commentary of *Bhaguri Muni* and the *sharirikasutra* of *Vyasa* with the commentary of *Jaimini* or *Bauddhayana* and *Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Aitareya, Taittiriya, Chhandogya* and *Brihadaranyaka* etc. 10 *Upanishads* and *Vedanta* with the commentary of *Vyasa* etc. should be studied within two years.

Afterwards within the period of three years should be studied and taught the *Rigveda* with the specific knowledge of metres, accents (ॐ) meanings of the words, *Anveya*, purport with the help of grammar including *Bahvricha*, *Anaraya Brahmanas of Rigveda*, the *Shrautas and Grihya* sutras* of Ashvalayana known as *Kalpa*. In the same way the *yajurveda* with *Shatapath Brahmana* and knowledge of words and meanings in two years, the *Sama veda* with word-meaning, *Sambrahmana* and knowledge of its singing details in two years and with *Gopatha Brahmana* and knowledge of words and meaning the *Atharvaveda* within two years—should be studied. The four *Vedas* including its auxiliary treatises should be thus studied and taught in nine years. Thereafter the *Ayurveda*, the *Upaveda of Rigveda* which is the scripture of medical sciences, and wherein are included the treatises like *Sushruta* and *Nighantu* of *Dhanvantari* and *Charaka* etc. of *Patanjali* which are the treatises written by *Rishis* should be studied within three years. The operational instruments given in the *shushruta* should be prepared accordingly and students should examine the parts of body by postmorteming the dead body and dissecting it. They should verify carefully the sciences of anatomy etc. given in them by practical demonstration.

Thereafter, *Dhanurveda*, the *upaveda of the yajurveda* which is known as the treatise on weapons, arms and ammunitions and are written by *Angira* etc. seers, not generally available now, should be studied and taught within three years. Thereafter, the student should be taught *Gandharvaveda*, the *upaveda of the Samveda* in which are included the *Narada-samhita* etc. with the knowledge of *Svara*, *Raga*, *Ragini*, *Samaya*, *Kadira*, *Gramas*, *Tala* and *Murchhana* etc. within three years.

Afterwards, *Arthveda* the *upaveda of Atharvaveda* which is known as the scripture of the various arts and in which are included the various treatises of *Pishvakarma*, *Trastar* and *Maya*

*Foot note—Brahmanas or the Sutras which seem to inculcate the spirit of violence should not be treated as authority.

should be studied within six years and thus thereby the sciences of Aircraft, telegraphy, geology should be acquired and experimented. In this way completing the syllabus beginning from Shiksha and ending at Airveda etc. which are known as the 14 Arts and sciences in 31 years, the students becoming celebrated scholars should engage them always in the welfare of their own and all the world.

Here ends the ceremony of Padaravitha.



Samavartana

Here we would prescribe the procedure of Samavartana, the convocation.

The Samavartana sacrament is that sacrament in which the student having completed the discipline of Brahmacharya and the study the Vedas with their limbs and sub-limbs and having fully attained good knowledge with the learning of physical sciences, returns to the parental home leaving the Gurukula with the idea of entering into house-hold life after doing a legitimate marriage in conformity to scriptural dictates.

Authorities:—

वेदस्तमाप्तिं वाचयते । कस्मात्तैः सह सम्प्रयोगः । स्नातकाद्योपस्थिताय ।
राजैश्च । आचार्यैश्चबुधैश्चिन्त्यानामुमानां च स्वमि नम्रानोव । तद्विनिमज्ज-
माने । विष्टः वाचमर्थं वाचमनोयं ननुवर्क ॥१॥

आश्वनायनगृह्यसूत्र (१।२२।१६।१।२३।२०।१।२४।२-७) तथा
पारस्करगृह्यसूत्र (२।६।१-२॥१।५।३२ मे—)

वेदस्तमाप्य स्नावाद् । बह्वचर्यं वाच्यकारिणैश्चकम् । तय एव स्नातका
भवति । विद्यास्नातको वनस्नातको विद्यावतस्नातकश्चेति ॥२॥

The ceremony of Samavartana be performed when the study of the Vedas are finished. Always should be a partner in the dealings of the pious persons. At the time when there come these dignities viz. the student after graduation and completion of discipline of Brahmacharya from Gurukula King, Acharya, father-in-law, uncle and maternal uncle, the water for washing feet first, water for washing mouth thereafter and then water for sipping should be given to them and they be given a nice seat to sit. Thereafter honeymixed curd, if not available, the ghee-mixed curd in a clean pot should be given to them. This is called *Madhuparka*. There are three categories of *Snatkas*, the graduates of Gurukulas. These are *Vidyasnataka*, *Vratasnataka* and *Vi-*

dyavratasnataka. Therefore a student who takes the bath* of Samavartana after having completed his education as well as the discipline of Brahmacharya vows for 48 years is fully competent for this ceremony.

तं प्रतीतं स्वधर्मैव धर्मदायहरं विदुः ।

समिधं तस्य आसीदनुष्ठेयं प्रथमं यथा ॥३॥

(मनु० ३।३॥)

The Brahmachari Student who is the son of learned parent, should seat the Acharya, who is pious and like his father on a good seat, garland him and give the gift of cow, the dress according to his status, money etc, and thus respect the Acharya.

सामि कल्पद् महाधारी समिसस्य दृष्टे तपोऽतिष्ठत ध्यानागः सपुत्रे ।

त सप्तो वचः निज्जल पुनिष्ठा यद् रोषते ॥४॥

(मयर्व० का० ११।४० २।१० २६॥)

That Brahmachari who is as grave as the calm ocean, who abiding by the disciplines of strict celibacy and thus practises a hard austerity who completing the discipline of controlling his semen and acting according to the desires of the Acharya acquires and retains all the perfect sciences, bathing according to the procedure of Samavartana enjoys the position of a good Varna and thus shines on the earth endowed with various good qualities, actions and nature, deserves all thanks.

Period:—The period of Samavastana be known as has been prescribed in the *Vedarambha* ceremony in the context of the discription of the categories of Brahmacharya. But the man and woman desire to enter into the life of house-hold only when they have completed the education, handicrafts, and pledge of continence. There are two Places of settling marriage. One is the home of the Acharya and the other is ones own house. At any

Footnote—He who takes bath completing his study without completing Brahmacharya vows is Vidyasnataka He who takes bath completing vows of Brahmacharya without completing study is called Vratasnataka. He who takes both after having completed education and Brahmacharya vows both is known as Vidyavratasnataka.

one of these places according to the procedure prescribed in marriage should be executed after having completed the procedure of Samavartana.

The procedure:—On the day fixed for the Samavartana the *Kunda* etc. for *yajna* as has been prescribed in the *Samanya prakarna* should be made in the house of the Acharya. All the utensils required in the *yajna* should be collected and arranged one day before. The *Sthalipaka* having been prepared, *ghee* etc. and pots etc. should be kept safe in the *yajnasala*, near the *yajnavedi*. The persons concerned with the *yajna* and *Sanskara* should take their respective seats according to procedure prescribed on four sides of the *yajnakunda* and do prayer of God, *Svativachana*, *Shantikarana* and the men and women who have come to participate should concentrate their mind in the meditation of God attentively. Afterwards the procedure of *Agnya-dhana*, *samidhadana* as prescribed in *Samanya prakarana* having been duly performed the sprinkling of water on four sides should be done. The Acharya taking his seat in the west and keeping his face eastward should offer *Agharavajybhagahuti*⁴, *Vyahrti Ahuti*⁵ *Svistakrit*¹, *Prajaparya*¹, *Ajyahuti*⁵ totaling 18 in all. Afterwards, the Brahmachari should heap together the fire in the middle of the *Kunda* with the *Mantra* (बोमने द्युयः०) Thereafter he offering three sticks in the fire of the *Kunda* with the *Mantra* (बोन् मनवे दनिव०) should touch first his mouth with (बो तनुष०). Thereafter his limbs in accordance with the procedure prescribed in the *Vedarambha* for this purpose with the seven *Mantras* (बो वाद् व स०) etc., heating his hand-palm on the fire of *yajna* and sprinkling a little water on it. Then taking one jug from the eight jugs previously kept in the north of the *Vedi* of perfumes and herbacious substance, the Brahmachari take water from it and in doing so he should pronounce the following *Mantra*;—

ओं दे अम्बलारम्बः प्रविष्टा गोह्य उपमोहो नमूबो मनोहास्तलो
विज्वस्तनदुधूरिन्निग्रहा तान् विज्वहानि वो रोचनस्तमिह गृह्णानि ॥

वार० की० २ । कं० ६ । १० ॥)

I renounce here the eight kinds of fire present in the waters including which is concealed, which heats the body, which destroys the strength, which reduces the power of mind, which brings out constipation etc. which creates various pains, which spoils the body and which kills the organs and accept only that fire which is auspicious and destroyer of the diseases.

With this water he should then bathe and pronounce the following *Mantra*:—

ओं तेन नामप्रविष्टानि श्रिये यज्ञे वसते वसुधे ब्रह्मवर्षताय ॥

(पार० कां० २ । कं० ६ । सू० ११ ॥)

I take bath with this water for the sake of beauty, spread of Vedic knowledge and propagation of Vedic rites and rituals.

Afterwards the Brahmachari pronouncing the *Mantra* (ओम् वसुधे ब्रह्मवर्षताय०) should take water into his pot from the second jug of the above mentioned eight jugs. Thereafter he should bathe and pronounce the following *Mantra*:—

ओं येन श्रियमकृणुतां देवाकृणुतां ॐ नुराम् ।

देवाकृणुतां श्रियमकृणुतां यदा तददिना यदा ॥

(पार० कां० २ । कं० ६ । सू० १२ ॥)

May I attain by the grace of God that fame of the *Ashvinis*, the surgeon and physician whereby they accomplish the beauty of the organs and whereby they increase pleasure of the organs, whereby they keep moistened the eyes always.

Afterwards he should first pronounce the *Mantra* (ओम् वसुधे ब्रह्मवर्षताय०) and take water from three jugs and should take bath pronouncing the *Mantras* beginning with (ओम् प्रापो हिष्ठा०) written in the *Upanayana*. Thereafter he should take other three remaining jugs of the eight jugs and should bathe pronouncing into mind the three *Mantras* (ओम् प्रापो हिष्ठा०)

Afterwards the Brahmachari pronouncing the following *Mantra* should relinquish his girdle and stick:—

श्रीम् उद्युतम् वसन् वासनात्मनात्मन् वि मन्मथैवमात्रम् ।
अथा वचनादित्येव इति तत्त्वानामतीत्यदिति स्वाम् ॥

(सूक्तः १२।२)

This has been translated in the *Samanya prakaraṇa* Standing before the sun he should meditate God with the following *Mantra*:—

श्रीम् उद्युतम् वासनात्मनात्मन् वि मन्मथैवमात्रम् ।
वसन्ति वा कुर्वन्ति वा गमन् । उद्युतम् वासनात्मनात्मन् वि मन्मथैवमात्रम् ।
वासनात्मनात्मन् वि मन्मथैवमात्रम् । वसन्ति वा कुर्वन्ति वा गमन् । उद्युतम् वासना-
त्मनात्मन् वि मन्मथैवमात्रम् । वासनात्मनात्मन् वि मन्मथैवमात्रम् । वसन्ति वा कुर्वन्ति वा गमन् ॥

(पार० की० २।कं १।१५॥)

O God ! Thou art shining like Sun pervading with light every where, Thou art firm in thy powers followed by the various physical forces, Thou art worshipped by all the men of sharp-sightedness in the morning. Thou art pervading in ten directions. Make me able to serve the mankind abiding in ten corners of the world. Thou give me power to attain thee as thou knowest my all the acts.

The snataka Brahmachari, then, should eat curd and sesum (गिम्) and removing his hair of head, hair of mouth and cutting his nails should brush his teeth with the dantdhavana of *Ficus Glomerata* (अमृन्ध) and doing so pronounce the following *Mantra*:—

श्रीम् अमृन्धाय नमः ।
अ मे कुर्वन् वसन्ति वसन्ति वा गमन् ॥

(पार० की० २।कं १।१६॥)

O men ! brush and wash your teeth to take grain and preparations of cereal. Thus you know purifies and washes my teeth and mouth and would make me crowned with fame and prosperity in the society.

Afterwards the *Brāhmachari* anointing perfumes on his body and bathing with clean water and having washed his body should wear *Dhoti* or yellow cloth should plaster perfumes of sandals etc. He should then touch the holes of the eyes, mouth and nose with the following *Mantra* :—

ओम् शिवशक्ती मे सर्वं कर्तुं सर्वं शीघ्रं मे सर्वम् ॥

(सर० शी० १। ४० ६। १५ ॥)

O Almighty God ' make my *prana* and *apana* full of virility, make my eyes full of sight, make my ears full of audibility

Thereafter, he taking water in his hand, moving a little in the left side and keeping his face southward should pronounce the following *Mantra* and drop the water on the ground :—

ओम् शिव कुम्भजम् (सर० शी० १ ४० ६ १६ ॥)

Let the *Pisarak*, the preserving or protecting powers of the nature be firm, and pure.

Then the *Brāhmachari* moving a little right side in mind the following *Mantra* :—

ओम् कुम्भशक्तौ शिवशक्ती कुम्भशक्तौ कुम्भशक्तौ ।

कुम्भशक्तौ कुम्भशक्तौ ॥ (सर० शी० २। ४० ६। १६)

O God ' may I be normal and good, eye sighted with my eyes, may I be handsome with my mouth and may I be a man of normal and good audibility with my ears.

He then should put on a nice and precious cloth and pronounce the following *Mantra* :—

ओम् शिवशक्तिं शक्तिशिवं शिवशक्तिं शक्तिशिवम् ।

शक्तिं शक्तिशिवं शक्तिशिवं शक्तिशिवम् ॥

(सर० शी० २। ६। १०)

This *Mantra* has been translated in the *Vishva-Sanskara*.

He should dress him with precious and nice *upavastra* pronouncing the following Mantra:—

ओं यथा वा वायुविधौ यज्ञोष्ठावृहती ।

यसो यथा वा विष्णवसो वा प्रतिपत्तान् ।

(वार० की० २ । सं० ६ । २१)

This has been also translated in the *Vivaha Sanskara*.

The *Brāhmachari* should take a garland of flowers in his hand pronouncing the following Mantra :—

ओं वा वायुरज्जगदग्निं यज्ञार्थं देवायै कामायेन्द्रियाय ।

तां कर्तुं प्रतिपुङ्गुमि यज्ञतां च यजेम च ॥

(वार० की० २ । सं० ६ । २१)

I with fame and prosperity accept the garland made of those flowers which the man avowed to perform *yajna*, brings for the sake of expressing faith, attaining mental pleasure fulfilling desire and gaining pleasure for limbs—by garlanding a great one.

Thereafter he should pronounce the following Mantra and wear the garland which he had previously taken in his hand :—

ओं यज्ञोऽन्तरात्मिन्द्रश्चकार विपुलं पुष्टं ।

तेन लब्धविता, पुष्टमत्र आश्रमामि यज्ञो ममि ॥

(वार० की० २ । सं० ६ । २४)

Whatever great fame a *King* earns by using these flowers amongst his workers with that fame I tie to my neck this garland which has artistically prepart,

Afterwards he should put on turban, sheet and cap or taking crown in his hand he should pronounce the Mantra (ओं दृष्टा दृष्टः given in *Upanayana Sanskara* and put it on his head, Then, he should take an ornament in his hand and should wear it with the following Mantra :—

ओं अनाङ्कमवति भूयोऽनाङ्कमव भूवात् ॥

(वार० की० २ । सं० ६ । २६)

This is an ornament and let it become the article of ornamentation.

He should apply ointment in the eyes with the following Mantra:—

ओं वृषस्पति कनीयकचक्षुर्वा वसि चक्षुर्देहि ॥

(यसू० अ० ४ । मं० १ ॥ वार० की० २ । कं० ६ । २७)

O God ! Thou art the illuminator of the black eye. Thou art the giver of eyes so please give me normally fit eyes. He should see his face in the mirror and pronounce :—

ओं रोचिन्मुरति । (वार० कां० ४ । कं० ६ । २८)

This glass is transparent and beautiful. Thereafter he should have *Umbrella* and pronounce the following Mantra :—

ओं बृहस्पतेऽद्विरसि वायव्यो मामन्तर्बहि तेजतो वसतो वाजन्तर्बहि ॥

(वार० की० २ । कं० ६ । २९)

This *Umbrella* is the cover of the *King* and learned, let it conceal me as ever from sins, and let it not conceal me from the fame. He should, then wear shoes with the following Mantra:—

ओं प्रतिष्ठे एषो विवसतो वा वातम् ॥

(वार० की० २ । कं० ६ । ३०)

These shoes save one from thorn etc. and let them serve me in this matter.

Afterwards he should take a smooth stick of bamboo etc. with the following Mantra:—

ओं विववाय्यो वा वायुदाम्यस्वरिषाहि कथंतः ॥

[वार० की० २ । कं० ६ । ३१]

Let this stick protect me from all the wicked.

The father and mother etc. of the *Brahmachari* should receive him cordially when he come from the house of the *Acharya*. They receive him with great affection and gaiety. On his coming

to the house, his father, mother, brother and relatives entertain him according to the procedure of *Madhupark* given in the *Ved-arambha Sanskara*. Again *Brahmachari*, the father and mother etc. of the *Brahmachari* entertaining the *Acharya* and the other participants of the *Sanskara* with nice food and drink respectfully and seating the *Acharya* on a nice seat respect him with the procedure of *Madhupark*, good garland, gift of clothes and cow accordig to their pecuniary condition. They should praise the *Acharya* for his good characteristics before the other people and express their gratefulness for the education he had imparted to the student. They should address the people in the following manner :—

"Here you gentle men ! This honourable *Acharya* has done a great good to me. He has saved me from brutality and has made me a celebrated scholar I cannot compensate to him for whatever he has done for me, For this I only offer many thanks to my *Achary* and with great respect salute him. I further pray him to make other students successful and accomplished as he had made me by imparting good education and instruction, As you have blessed me with imparting good education I, in the same manner would make accomplished and happy other students, O *Acharya*, I can never forget the good you have done for me."

May Almighty Divinity, the Master of the universe showing mercy on me, the other students and the whole world make all the men cultured, learned and blessed with the physical and spiritual strength and make all long-lived, healthy, industrious and courageous in discharging the duties and fulfilling the task of philanthropy the act of good quality, So that all of us in the creatim of *God* moulding our own qualities, acts and nature in correspondence to the quality, action and nature of *God* and accomplishing the fulfilment of *Dhrama*, *Artha*, *Kama*, and *Moksha* abide in pleasure and happiness for always.

Here ends the procedure of the convocation.

Marriage Ceremony

Here-under we would prescribe the procedure of Marriage Ceremony

Vivaha, the marriage ceremony is that procedure of rites and performance in which the man and woman having completed the perfect disciplines of the continence, having attained the education, strength, having suited matchfulness and compatibility in good qualities, acts and natures and having sentiment of love, join together in a bond of relation to produce a good progeny according to the authority and standard mentioned hereunder and to discharge duties of their *Varnashram* conducive to good acts :—

Authorities—

उदगम्य मातृसर्वमाचरते पुण्ये गच्छते श्रीमन्नृसिंहकन श्रीमान्निवाह
॥ १ ॥ सार्वकालमेके विवाहम् ॥ २ ॥
साधनमात्मन गृह्यपुत्र (१, ४ ॥ १, २) और—
मातृसर्वमाचरते ॥ ३ ॥ मातृपुत्र [१, २, १]
और
पुण्ये गच्छते सारम् पुत्रोत्त ॥ ४ ॥
मन्त्रपुत्रोत्तम् पुत्रोत्तम् ॥ ५ ॥
मोनिनीय [२, १, १, २] गृह्यपुत्र और इती-प्रकार श्रीमन्नृसिंहकन
में जो है ।

The marriage should take place on the day which is in the light mooned half of the month and in winter solstice, i. e. On the day which falls in choice and when parties are cheerful. Many Acharya accept that the marriage ceremony be celebrated at any time throughout the year. The fire which is established at the time of marriage is called *Avasuthya*

The hand-grasping of a women accomplished with ai.

The imagination of star etc is nothing but a fancy It has no validity

perfect qualities, be celebrated on the day when both the parties feel them pleased and happy

Period The time of the marriage ceremony is that which has been described in the *Vedarambha* in the context of the categories of *Brahmacharya*. The age, family, residing place, body and nature of the bride and bride-groom, should be examined carefully i. e. the bride and bride-groom both be mature in sense etc. and both be willing for marriage. The age of the bride-groom should be one and half time more than the age of the bride which is a minimum requirement but maximum age of the bride-groom should be double of the age of bride. The authorities on the subject are :—

देवानसोऽथ देवी वा वैवं वापि ववाकम् ।
 कविमुत्तमप्रथमं गृहस्थाध्वनविशेष ॥ १ ॥
 गृहस्थानुमताः स्वात्मा सभायुतो ववाविधि ।
 उद्धेत द्विजो भार्या सवर्णा नक्षत्राग्निताम् ॥ २ ॥
 अतपिष्ठा च वा नातुरत्तगोत्रा च वा वितुः ।
 सा प्रसक्ता द्विजातीनां दारकर्मणि मेवमे ॥ ३ ॥
 महात्मनि समुद्रानि गोऽन्नाभिस्त्रयान्वृतः ।
 स्त्रीतन्मन्त्रं वसंताति कुलानि परिचर्यते ॥ ४ ॥
 होमश्रीमं निधुद्वयं निदुन्द्वयो रोमसार्धसम् ।
 अथानवाप्यपस्नारिनिब्रिजकुष्ठिकुलानि च ॥ ५ ॥
 नोद्धेत कपिलां कम्पा नासिकाङ्गीं न रोमिणीम् ।
 नासोमिका नासिलोनीं न वाचाटीं न विङ्गनाम् ॥ ६ ॥
 नर्कं वलनदीनाम्नीं नात्ययवंतनामिकाम् ।
 न ववर्वाह्रिष्यनाम्नीं न च जीवजनामिकाम् ॥ ७ ॥
 मन्वाङ्गाङ्गीं लील्यनाम्नीं हंसवारणामिनीम् ।
 तपुनीमकेशवतानीं गृहङ्गीमुद्धेत स्थियम् ॥ ८ ॥
 ब्रह्मो देवमन्त्रं वार्यः प्राजापत्यस्तवानुरः ।
 नागवर्धो राजमन्त्रं वीरावाचाष्टमोऽश्वः ॥ ९ ॥
 वायव्यो वायव्यमन्त्रा च च्छितीत्यवतो स्थवम् ।
 मातृव दामं कन्धावा वाह्यो वर्यं प्रकीलित ॥ १० ॥
 वर्यं वु धि लो मन्त्रानुविष्टो वर्यं वुधते ।
 कन्धकृत्वा वुधावाव देवं वर्यं वर्यजते ॥ ११ ॥

एवं वीरिभूतं हि सा ब्राह्मचर्यस्य वीर्यम् ।
 कथाश्रवणं विदितव्यं च यत् स ब्रह्मवि ॥ १२ ॥
 यत् नो ब्रह्मं वीरिभूतं ब्राह्मचर्यस्य स ।
 कथाश्रवणमप्यर्थं ब्राह्मचर्यस्य विदितं नृणां ॥ १३ ॥
 ब्रह्मविदो ब्राह्मिणं वरुणं कथयन् वीर्यं ब्रह्मविदः ।
 कथाश्रवणं विदितव्यं च यत् स ब्रह्मवि ॥ १४ ॥
 इन्द्रायाः प्रसीदन्त्यस्योः कथाश्रवणं वरुणस्य ।
 वरुणस्यः स तु विदितं वीर्यं कथाश्रवणम् ॥ १५ ॥
 इन्द्रा विष्णोः स विष्णोः स सोमस्योः सती नृणां ।
 ब्रह्मणः कथाश्रवणं वरुणस्य विदितव्यम् ॥ १६ ॥
 कुर्वन् सती ब्रह्मणोः सा गृही वीर्यवन्त्यसि ।
 स ब्राह्मिणो विदितव्यो वीर्यवन्त्यस्योऽप्यसि ॥ १७ ॥
 अष्टाविंशं विधातुं स कुर्वन् ब्राह्मणस्य ।
 अष्टाविंशतिभिः कृता ब्रह्मस्य विदितव्यताः ॥ १८ ॥
 कथाश्रवणमप्यर्थं कथाश्रवणं वीर्यवन्त्यः ।
 वीर्यवन्त्योऽपि ब्रह्मविदो वीर्यवन्त्यः स ब्रह्मवि ॥ १९ ॥
 इन्द्रोऽपि तु विदितं वीर्यवन्त्यस्यसि ।
 ब्राह्मणोऽपि विदितं अष्टाविंशतिभिः कृता ॥ २० ॥
 ब्रह्मविदोऽपि वीर्यवन्त्यस्यसि ब्रह्मविदः ।
 विदितं विदितं सत्यं ब्रह्मविदस्य विदितम् ॥ २१ ॥

(अथ ॥ १ ॥ २, ४-१०, ११, २३-२४, ३१-३४)

After completing systematically the study of 4 Vedas or 3 Vedas or 2 Vedas or One Veda with observance of the discipline of continence and strictly having observed the rules and practices of Brahmacharya without any failure the man and woman enter into the life of house-holding affairs.¹

The men of Brahman, Kshatriya and Vaishya varnas should marry the women of their own varnas with the permission of the preceptor performing the Samavertan and having systematically completed the rules of Brahmacharya and attained the knowledge.²

The girl of good qualities who does not fall within the sex

geneological orders of the mother and is not of the geneology of the father is legitimately marriageable by the *Dvijas*.³

The girls from the ten undermentioned families, may these be superior in the riches of cow etc. animals and wealth should not be accepted for matrimonial relations.⁴

The 10 families are :—

1. The family deprived of good conduct and behaviours.
2. The family in which any good and characteristic personality has not taken existence.
3. The family wherein there is no man of distinguished intellect and wisdom.
4. The family the members of which have more long hair on their bodies.
5. The family which has virus of piles in heritance.
6. The family which has the affection of tuberculosis.
7. The family which is the victim of the abdominal diseases caused by the defect of indigestion.
8. The family which is affected with the fit.
9. The family with white spots on skin and.
10. The family which has leporosy.

The girls and boys of such families should not ever be accepted for matrimony.

The girl who is of yellow, colour, who has over-grown limbs as six fingers etc. who has diseases, who is deprived of hair on her body, who has long hair on her body, who is too much talkative and has her eyes as yellow as the the eyes of a cat, should not be accepted as bride.⁵

The girl bearing her name based on the stars like *Revati*, *Rohini* etc. who has her name in the name of river like *Ganga*, *Yamuna* etc. who has the name of mountains like *Vindhya* etc. whose name is based on the birds like *Kakila*, *Hansa* etc. whose name is the name of venomous reptiles like *Dasi* etc. and whose name is dreadful and fear-provoking should not be accepted as bride.⁷

But the girl of beautiful limbs, good name, possessing the movement of a female elephant, having very little and rare hair

rare head-hair, rare teeth and who has all the body parts tender ones should be accepted for marriage.⁸

There are eight kinds of marriages named as—*Brahma*, *Daiva*, *Arsha*, *Prajapatya*, *Anura*, *Gandharva*, *Rakshasa* and *Plakocha*.⁹

1. The *Brahma* marriage is that marriage in which the learned, characteristic, compatible man is married with a girl who is well-dressed and ornamented and for whom the bridegroom is selected and accepted by herself.¹⁰

2. After performing a great *yajna* by calling the great learned men to participate therein to give the well-dressed and well-ornamented and beautiful girl to the learned man conducting the *yajna*—is called *Daiva* marriage.¹¹

3. In the marriage wherein taking one pair^{*} or two pairs of cow and bullock from the bride-grooms, the bride is given to bridegroom is known as *Arsha* marriage.¹²

4. The marriage wherein with the performance of *yajna* and ritual procedure the bride and bride-groom both are preached, before all, to discharge the duties of the house-hold life in union systematically and thus the hand-grasping being performed with pleasure and acceptance of both—is *Prajapatya* marriage. These four marriages are superior to other four.¹³

5. To give the girl with the gift of wealth to girl and the party of bride-groom with performance of *Homa* is called *Anura* marriage.¹⁴

6. The union of girl and boy on their own mutual accord and the acceptance of the fact in their minds by them that they are now wife and husband—is *Gandharva* marriage which is based on the sentiments of passion.¹⁵

7. To kidnap the girl physically by killing, cutting and

* This is not true as it has been prohibited in the Manusmriti itself and is also against the rules of logic and morality. Therefore, without taking from and giving to anything the either party the marriage performed on the acceptance of both is *Arsha* marriage.

cheaving the men opposing such an act and marry her in condition of her crying, trembling, fearing and abusing—so *Rakshasa* marriage.¹⁶

8. To defile a girl in sleep, in lunacy, in the state of intoxication in lonely place is known as *Paishacha* marriage and it is very low and most demoralised and full of all sorts of blames and blemishes among all the marriages.¹⁷

The offsprings issuing out from the couples married under the procedure of first four marriages become superior in quality and nature and shine with the knowledge of the *Veda* and are admired by the learned persons.¹⁸

Such boys and girls attaining nice beauty, form, strength vigour, clear intellect etc. good qualities, plentiful wealth, piety and fame, complete enjoyment of the pleasure and extensive righteousness live hundred years.¹⁹

The progeny produced by the couple married under the procedure of other remaining four marriages but the first four become blameworthy, lie-teller, antagonist of *Vedic* religion and of very low nature.²⁰

Therefore, it is proper for people that they should leave out the marriage low norms which give wicked progeny and they should always accept the marriages of high norms which become the source of excellent progeny.

बलुष्ठायाभिरुपाय वराय तदुपाय च ।

कामाप्तमपि तां तस्मै कन्यां दद्याद्विप्रसक्तः ॥ १ ॥

कामकारवासिष्ठेऽपि गृहे कन्यां नानयि ।

न चैवं नो प्रपद्येत् पुनर्हीनाय कर्हिचित् ॥ २ ॥

कीनि कर्णानुवीक्ष्य कृतार्णुं पुनरी ततो ।

अर्धं तु कामाक्षित्याद्विभोत तद्वत् रीतिम् ॥ ३ ॥

(मनु० १०. १. २४-२६)

If parent of a girl desire to marry their daughter they should prefer to select only bride-groom who is superior to her in good

qualities, actions and nature and is matchful to her in beauty, radiance and form. In spite of her being within the six genealogical order of mother, she should be given to that bridegroom only and to none else, so that the both of them delightfully promote the life of house-hold and produce good progeny.¹

The parents of the girl should never marry their daughter to a man who is inferior, unmatched and wicked might she remain in the house of her father unmarried till death and the same standard is applicable to a man that he should marry a bride compatible with him.²

The marriage of girl when she desires to do so should be arranged in the fourth year leaving the three years period from the day of menstruation.

Question—If so, what will be the situation of the *Shikas* 'मृत्युं कथं विव्रं च विव्रं' etc.?

Answer—Nothing but a miserable fate to them and to their composers. That is, those who according to these *Shikas* do the marriage of their children in immature age or childhood make them spoiled, ruined, diseased and of very short life. In reality they destroy their family and clan. If anyone desires to marry his children earlier he should do their marriage according to whatever has been mentioned in the *Vedas* and in the context of category of continence. They should never do the marriage of girl less than 16 years minimum and a boy less than 21 years minimum. More long period they will extend to observe the discipline of continence greater will they enjoy the pleasure.

Questions—Should marriages be arranged in the near vicinity or distance?

Answer—*पितृ पितृ पितृ पितृ* etc.

This is the authority of *Nirukta*. It says that marriage of a girl in distant place is more beneficial.

Question—Why do not marriage take place between male and female of the same *gotra* or between brother and sister ?

Answer—The first defect which comes in the light is that there remains always lack of love between them. As much love is found in distant thing, the same is not found in the nearest one. The both of them are acquainted with the merits and evils of each other and they do not have any fear from each other. The second defect is that unless the marriage is arranged in a distant family the body does not become strong. The third benefit of the distant marriage is that it increases the mutual love, progress and supremacy. The marriage of near family does not give this benefit.

The *Vedic* proofs pro to the marriage of youth :—

तप्तमेरा युवतयो युवानं समं व्यवसायाः परित्यज्याः ।

त युक्तेभिः तिस्रशी देवदत्ते दीवावागिज्यो वृत्तिमिज्यम् ॥ १ ॥

अस्मै तिलो अण्वभ्याय नारोर्धवाय देवोर्ध्विज्यमभ्याम् ।

कृता इमेव हि प्रतप्ते अणु त पोयुषं पर्याप्तं पुषंशुनाम् ॥ २ ॥

आवत्स्यात्र अग्निमास्य च स्वाहो हो रिचः तन्मृचः पाहि धुरीम् ।

आमानु पुषं वरो अग्रमृच्यं नारातयो वि निज्यमानुतामि ॥ ३ ॥

ऋ० मं० २ । सू० ३२ । मं० ४-६

यदूरिषं वृत्तिमिज्यन्त्येति य ईं ब्रूते महिषोमिबिराम् ।

आस्य अज्यस्यात्र च आ च दीवतानुक सहसा परि वसंयाते ॥ ४ ॥

ऋ० मं० ५ । सू० ३७ मं० ३

उप च एषे वयंभिः शूचेः प्र वल्ली विवर्षितवन्मिरर्कं ।

उवासातस्ता विदुषोव विवचना हा वाहलो मयसि वज्रम् ॥ ५ ॥

ऋ० मं० ५ । सू० ४१ । मं० ७

The girls of 20 to 24 years accomplished with good educations and vows of *Brahmacharya* win to us (the bridegrooms) who are one and half time older or 2 times older than her and have attained the complete knowledge discipline of *Brahmacharya*, and good merits and are in blooming youth, in

marriage according to their choice, like the river or waters which go to the ocean. The *Bratmucharis* embellished with vigour etc. and pure qualities attaining all sorts of praiseworthy things win the girl who is full of youth. As the automatically refulgent water purifying electricity resides in the firmament of the water purifying electricity resides in the firmament of the water-purifying shining marine fire resides in the ocean so the wife and husband in whose heart the love is not refulgent externally but is shining internally, obtain good and marvelous pleasure.¹

'O women and men' as the learned wives of enlightened persons having the nature of first, second and third grade acquire grain etc. for the purpose of the *Kama*, which is painless and full of delight. The wife like a trained and educated lady has union with husband and husband equally with wife to employ them in dealings of affection and love. As a child sucking the milk of woman of first delivery increases the nectar of water in the same manner the chaste man and chaste woman increase the prosperity of their children.²

As the King and other people can never destroy the good education and instruction etc. in their cities and in their house be a children knowing the value of such things and as the internal enemies can not destroy the body which has been attained by the observance of *Bratmucharis* and is equipped with the physical and spiritual strength and fairness etc. can not touch it so the sentiments of inamitability, evils and violence can not have any contact with them who in their blooming youth delightfully and legitimately do marriage and bring out children. The good children take birth in such families. Therefore 'O lady of the house' You give all protection to learned men. No doubt this house-hold life of yours would flourish with happiness and delightment.³

Prosper in the house-hold life with knowledge, wealth etc. from all sides that married couple amongst whom the man blooming with youth, with careful examination wins the hand of a woman who is born in nice family, is educated, beautiful,

meritorious, characteristic, desirous to have a good husband and lovely to husband and amongst whom the woman wins the hand of a man as her husband who is compatible to her in all respect and selected and desired by her. They can carry on the burden of house-hold exchanging good talk with each other like a *Chariot*. They can solve multifarious purposes and problems facing them from all sides.⁴

O men ! if you do the marriage of your children according to their own choice after making them perfect in the discipline of continence, education etc. they in return would give you all pleasure and happiness equipping them with the various qualities, praise, various knowledge, various acts of good performances and different kinds of strength inclusive of physical and spiritual maturity. They can discharge satisfactorily the duties of household life like the night and day and learned lady and learned man who perform their task smoothly. The marriage in its sanctity is beneficial and auspicious for men and women. The men and women of good nature and culture can attain the desired benefit of house-hold life.⁵

As the observance of celibacy by a girl is the dictum of the *Veda* in the same manner the men should also observe the discipline of continence, through it attain perfect knowledge and becoming full fledged youth marry the girls whom they like with full examinations. The marriage of boy or girl should always be settled only with the girl and boy respectively whom both of them mutually like. This is the best marriage. Those who do not do marriage of girls or boys in full youth and do the marriage in their child-hood and settle an incompatible marriage between boys and girls violate the commandments of God revealed in *Veda*,

Why would they not sink in the deep ocean of great sufferings thus violating the dictates of God? Those persons who do and get done marriages according to aforementioned procedure attain perfect happiness as their act is accordant with the dictates of Divinity.

and adopts and practises authorized right and duties of that *varna*.²

The *Shudra* of good quality, action and culture rises to the status of *Vaishya*, *Kshatriya* and *Brahman Varnas* and adopts and practises their respective rights and action. Equally the *Brahmans* of evil quality, act and culture may fall down to the status of *Kshatriya*, *Vaishya* and *Shudra*, *Kshatriya* to the status of *Vaishya* and *Shudra* and *Vaishya* to the status of *Shudra* and enjoys the rights and action of these respective *Varnas*.

On being established such a standard of *Varnavyavastha* there arises nothing of partiality to anyone and all the *Varnas* maintain their status to remain always persons of excellent *Varna*. They also try to become superior *Varna* for always. The men of Superior *Varna*, with a fear that we might not fall to the status of low *Varna*, stop to do any bad deed and do always good acts. This leads the world towards a great progress. In *Aryavarta* till the time when such a *Varnavyavastha* was prevailing, the institution of marriage was well-maintained on self-chosen be rothal system, after completion of education, and perfect discipline of *Brahmacharya* the country was advanced in all respects. The should continue even now so that the country of *Aryavarta* securing its previous ancient position attain happiness and prosperity

Examination of compatibility—The bride and bride groom should examine mutually the qualities, actions and nature of one another in this way——the characteristic behaviour of both be equal, intellectual maturity of both be equal, the demeanour of both be equal, the form and beauty etc, qualities of both be equal, both of them be equally non-violent, truth speaking and sweet-speaking, both be possessed of the sense of gratitude, mercifulness and free from egoism malignance, heart-burning, passion, anger, both be equally free from covetousness and be bedewed with the sentiments of country-reform, knowledge, attainment, intrapidity in truth-preaching, enthusiasm, renouncement of the evils of deception, gambling,

theft, intoxicant drinking, eating of meat etc. and both the equally clever in domestic affairs.

Whenever at morning or at evening they meet together coming from distant places should exchange salutation between one another pronouncing नमस्ते. The wife should touch the feet of her husband wash his feet and give seat to him. Thus both of them should enjoy the pleasure with the reciprocation of affectionate speech and dealing between them. The body of the wife should be slimmer than the body of the husband. She should be so tall as her head could reach upto the shoulder of the husband. The internal test should be done by women and men through the confabulation etc.

कोन् वृत्तमपे प्रथमं काले वृत्ते सायं प्रतिष्ठितम् । नविं कुमार्त्तनिवासा
तविचिह्नं प्रतिपद्यताम् । यत्कालं तद्वृत्तम् ॥

(आह्वानं नृ० क० १ । कं० २ । ५ ॥)

When the time of marriage be fixed the girl should get the bride-groom carefully examined through the experienced men indirectly and in the same manner the bride-groom should get the bride tested indirectly through experienced ladies. Afterwards there should be held a meeting of intelligent women and men and both (the girl and the boy) should converse together with one another. They start 'O woman' or O man. *Mahat-tatva*, the resolution, which is a reality came first out of matter in the beginning of creation. The real, indestructible matter endowed with its three qualities and substances was permeating the *Mahattava*. As this universe has come into existence with the union of matter and *Parusha*, the eternal individual soul so we, the virgin and bachelor take this vow now to wed together both of us. Let us win each other i.e. virgin to bachelor and bachelor to virgin. Let us have a firm courage to make this vow a reality by fulfilling it.

Procedure—When the girl after discharge of monthly course comes to normalcy and on the day and night of which is decided for impregnation all the utensils and necessary articles of *yajna*

etc. should be arranged before hand to celebrate marriage. All the *samagris* should be kept safe after cleansing them and *yajnashtala*, *vedi*, *yajna*, priests of *yajna*, *yajnapatra* etc. be settled and arranged as has been mentioned in the *samanye-prakarana*.

Afterwards, when one hour not passes* away the bride and bride-groom taking the jugs full of perfumed clean water should take bath.

Afterwards the bride dressed in nice dress and decorated in ornaments should sit on a nice seat keeping her face eastwards. In taking jugs of perfumed waters and taking their bath they should pronounce the following *Mantras* :—

ओं काम देव ते नाम मयो नामासि समानवानुष्ठुता ते अमन् । वरस्य
अम्नाये तपती निमित्तोऽसि स्वाहा ॥ १ ॥

ओं इमं त उपस्य मयुषा संसृजामि मयापते मुक्तयेत् द्वितीये । तेन
पुंतेभिर्मयासि सर्वानवसान्यसिन्वसि रक्षी स्वाहा ॥ २ ॥

ओं अग्निं कव्यादमकुम्भं पुहाताः क्षीमापुस्तकम्कः पुरायाः । तेनामन-
कुम्भं त्वं भुङ्क्ष स्वाहम् त्वमि तद्वायु स्वाहा ॥ ३ ॥

(वी० २ । १ । १० ॥)

This *Kame* (the passion) has been known by the whole of the world by its name. It is known as intoxicant. This girl has become an intoxicant one for purpose of *Kama*. Let this make this girl or boy graceful. This heat of *Kama* has excellent birth in woman. This has got its inception from the heat of the body.

O bride ! I, the husband embrace your organ of pleasure with love and affection. This is the second door or the second requirement of a house-holder to house-holder in real sense. Through this organ and pleasure you take all the men who can not be influenced, under your influence and control. You are the subjugating entity and hence mistress of the house.²

- * If the procedure of the marriage cannot anyhow be completed upto midnight, the ceremony should be commenced after meridian to get it completed upto midnight.

The ancient seers of high penetration call the organ of women as the fire which eats the flesh (as it causes the discharge of semen which is the rarest form of flesh and comes from it from all the parts of the body). They accept the semen of men which flows from the organ of men as the *Ajyam*, the ghee. Let that semen grow strong and productive in you.²

Afterwards, according to the procedure described in the *Samanyaprakarna* eulogium, prayer and contemplation of God, recitation of *Svastimantras*, recitation of *Shanti Mantras* should be performed. Thereafter, *Agnyadhana*, *Samiddhadhana* should be done and cereal preparations already prepared should be kept aside on the *Vedi*. In the same manner the bride-groom also, at his home, going in separate corner should put on nice dress and ornaments etc and sit on a nice seat in the *yajnasala* keeping his face eastward. He performing the procedure of eulogium,³ prayer and contemplation of God according to the method prescribed in the *Samanyaprakarna* should prepare to him to go to the house of bride. Afterwards the men of bride's party and of bride-groom's party take him with respect to the house of bride. At the time when bride-groom enter into the house of bride the bride and the person arranging the marriage ceremony should receive the bride-groom with *Madhuparka* etc. in the following manner. The manner of reception is that the bride-groom entering the house of bride stand there keeping his face eastward the bride and people of bride's party stand near bride-groom keeping their faces in north direction. The bride and her party-men should say

ॐ नमो ब्रह्मविष्णुमहेश्वर्यै नमः । सर्वे वी० १७० १ पु० १

Kindly stay here, we would receive you. Replies bride-groom

धन्यम् ॥ Thanks; please do

Taking the *asthma*, the seat in her hand standing in front of the bride-groom bride says :

ॐ शिवरी शिवरी शिवरी ब्रह्मविष्णुमहेश्वर्यै नमः ।

वी० १११

- * The men and women participating in the marriage ceremony should contemplate God with concentrated mind in thoughtful manner

Here is the seat, kindly accept it. Bride-groom replies :

ओं प्रतिगृह्णामि ॥

Thanks, I accept it. The bride-groom, taking the seat from brides' hand and stretching it on the ground of the *mandapa*, sitting on it with his face in the east direction pronounce the following *mantra* :

ओं यद्यौर्जित्वं तन्मानानुवृत्तामिव सूर्यः ।

इमन्तमभितिष्ठामि यो ना कश्चनित्वात्मनि ।

वार० १ । ३ । ३

I, at this juncture hold superiority amongst my equal like the sun amongst, shining planets and stars. To Him who tries to humiliate me I will make down like this seat upon which I sitting.

Men from brides' party should give a small pot full of water in the hand of bride should say :

ओं पादं पादं पादं प्रतिगृह्णताम् ॥

वार० १ । ३ । ३

Here is water to wash feet, kindly accept it. Bride-groom replies :

ओं प्रतिगृह्णामि ।

Thanks, I accept it.

Bride-groom should take the pot of water from the hand of bride and wash* his feet and pronounce the following *mantra*

ओं विराजो रोहोऽसि विराजो रोहमसीय मयि पादायं विराजो रोहः ।

वार० की० १ । ३ । १२

This water is the essence of the wordly nabulae. May I obtain it for the removal of diseases. It is here at hand for washing my feet.

ओं मय्यौर्ज्यं प्रतिगृह्णताम् ।

* If the door for entry in the house be in the east the bride-groom should keep his face northward and bride and her partymen eastward. If bride-groom is Brahman varna he should first wash his right foot and thereafter left. If the bride-groom of Kshatriya etc. Varna he should first wash left foot and right thereafter.

Afterwards men of the brides' party should give another pot full of clean water to bride and she should say :

Here is water to wash the face, kindly accept it. The bride-groom taking water from brides' hand replies

ॐ शशिसुखि :

Thanks, I accept it.

The bride-groom should wash his face and pronounce the following *Mantra*.

ओषाकस्य दुग्धादिः क्षरन्निवासायाम्नायाम्निः । १

ॐ नमो व शशिसुखि त्वां शोभयतिनमस्तः ।

अरिवास्यायां वीरा वा वरादीनि क्षयतः ॥२॥

पार० श्री० १ । ४०१ । १३. १४ ॥

This is water Through it I obtain the health, I send this water to Ocean or the atmospheric Ocean. This could reach to its primal source. Our children enjoy health and pleasure. By grace of God this water may not leave us.

Afterwards, the bride-groom should take his seat in the west of the *mandapa* keeping his face in east direction. Brides men should give a small pot full of clean and pure water to the bride, keeping an *Achamani* sipping spoon in the pot and the bride should offer it to the bride-groom pronouncing the following *Mantra*:

ॐ अमृतोदयानन्दमयीवाराधनीयं शशिसुखम् ।

Here is water for sipping, kindly accept it. The bride-groom taking the pot from bride replies

ॐ शशिसुखि ॥

Thanks, I accept it.

The bride-groom should take the pot of water from the bride and put it before him. Taking water in the cavity of the palm of right hand the bride-groom should pronounce the following

mantra and sip it. He should pronounce the mantra thrice and sip water thrice,

जीवामासु वसता लोभुम वर्यता । तं वा पुन त्रिं प्रमाणावधिनी
पशूनामरिषि तनूनाम् ।

वार० की० १ । ३ । १३

O God ! Please come to us with your great splendours, make us accomplished with your refulgence. by the grace, may we be affectionate to our children, master of animals like cow etc. and well-wisher of our body and limbs.

Afterwards bride's worker should give the pot of *Madhuparka** to her and she extending it towards bride-groom should say:—

ओं मधुपर्को मधुपर्को मधुपर्कः प्रतिगृह्यताम् ।

Here is *Madhuparka* (Curd and honey put together) kindly accept it.

The bride-groom taking the pot of *Madhuparka* from the hand of bride replies :—

ओं प्रतिगृह्णामि ।

Thanks, I accept it.

The bride-groom should pronounce the following sentence and minutely look at *Madhuparka*.

ओं निमग्नत्वा पशूना प्रतीके ॥

वार० १ । ३ । १४

I look at you with the eye of friend.

The bride-groom pronouncing the following *Mantra* should take the pot of *Madhuparka* in his left hand :—

ओं देवस्य त्वा तमिषुः प्रत्येऽचिनोर्बाहुभ्यां धृत्यो हस्ताभ्यां प्रतिगृह्णामि ॥

मनु० १ । १० वार० १ । ३ । १०

I take it through the active for of *Prana* and *apana*, the

Madhuparka is that in which the ghee or honey is mixed in curd. The quantity of this be in 12 tolas of curd four tolas honey or ghee be mixed and this should be kept in bronze pot.

two vital airs and through the new functions of digestive system for attaining the extension of our inner self.

The bride-groom should pronounce the following three mantras and see the *Madhuparka* carefully :—

ॐ दूर्ध्वः स्वः । सद्युक्तो द्यावापृथ्वीं सद्युः शरीरं विभक्तः । वायवीर्य-
मयीवती ॥

सद्युः ११ । १०

ॐ दूर्ध्वः स्वः । सद्युः सद्युक्तोपमो सद्युः सद्युः शरीरं स
विभक्तः ॥ २ ॥

ॐ दूर्ध्वः स्वः । सद्युक्तो वायवीर्यमयी सद्युः शरीरः । वायवीर्य-
मयीवती ॥ ३ ॥

God is existent, conscious and all-bliss. For us who strictly adhere to the laws of nature and dictates of God, sweet are the breaths of winds, sweet is the flow of rivers and herbs are full of sweetness.

God is existent, conscious and all-bliss. Night is sweet and so is the dawn. Sweet is the earth and sweet is for us the heaven which is the protector of all.

God is existent, conscious and all-bliss. The vegetable is sweet for us and so is the Sun. Rays of sun are also sweet for us.

Afterwards the bride-groom should mix the honey into curd thrice with the second finger and the thumb of the right hand and pronounce the following mantra :

ॐ स्वः वायव्यावायव्यावती स्वः शरीरं विभक्तः ॥

सद्युः १ । ११ । १०

This *madhuparka* is food for the heat which operates the digestive system. I take away from it if there is any thing un-
suitable mixed therein.

The bride-groom taking very slight part of *madhuparka* at each time should sprinkle it through the medium of second

finger with the thumb of right hand with the following *mantras* in all the direction mentioned below the *mantras* :

औषधस्तथा वायवेन ऊर्ध्वा भक्षयन् ॥ १ ॥

By this in the East.

औः स्वास्तथा रज्जुमेन ऊर्ध्वा भक्षयन् ॥ २ ॥

By this in the South

ओमादिवास्तथा वायवेन ऊर्ध्वा भक्षयन् ॥ ३ ॥

By this in the West.

औः विश्वे स्वा देवा आनुष्मेन ऊर्ध्वा भक्षयन् ॥ ४ ॥

By this in the north.

औः त्रुमेवस्तथा परिपुष्टयन् ॥ ५ ॥

By this in the above direction three times.

The learned men known as *varus* should take it with the *gayatri* metre.

The learned men known as *Rudra* should take it with *tristubha* metre.³

The learned men known as *aditya* should take it with *jagati* metre.⁴

The other learned men known as *Vishvedevas* should take it with *anustubha* metre.⁴

I accept it for all the creatures⁵

Afterwards the bride-groom dividing the *madhuparka* in three parts, should put these parts in three bronze dishes one in each. He should put these three dishes in front of him and pronouncing the following mantra he should eat a little or the whole of the *madhuparka* from each of three dishes. Whatever remains in the dishes should be given to servant or be dropped in water :—

औः सप्तपुत्रो भक्षयन् परमं कथमन्नाद्यं तेनानुं सप्तपुत्रो भक्षयन् परमेव
कथमन्नाद्यं न परमो भक्षयन्नाद्योऽस्मानि ॥

O ye learned men ' may I be pure, sweet-tongued and the consumer of all cereals through the purity, sweetness and cereal essence pertaining to whatever is the pure, sweet and eatable form of honey.

Thereafter the bride-groom should sip water twice by the following *mantras* one by each

वीर्यवर्धनविद्यावर्धन स्वाहा ॥ १ ॥

वाक्यः १ । २४ । २१

वीं सत्यं सत्यः वीर्यं वीर्यं वीर्यं स्वाहा ॥ २ ॥

वाक्यः १ । २४ । २२

This water is protection to creatures, and this my utterance is quite true.

This bring unto us the truth, fame, beauty and fortune. Whatever is being uttered herein is quite true

After this the bride-groom should touch his limbs like eyes etc. with water by the *mantras* prescribed for this purpose in the *Harana* : c.

वीं सत्यं सत्यं सत्यं स्वाहा ॥

Thereafter the bride should give to the bride-groom the cow or money etc. according to her circumstances pronouncing the following sentence

वीं वीर्यं वीर्यं वीर्यं स्वाहा ॥

वाक्यः १ । २४ । २३

Here is Cow or money, kindly accept it.

The bride-groom should accept it by pronouncing the following formula :

वीं वीर्यं वीर्यं वीर्यं स्वाहा ॥

Thanks, I accept it.

The person entrusted to accomplish the ceremonial work of the bride's party should take the bride-groom to *subhamandira* or the other room of the house joining the *mandhapurā* place and seat him keeping his face in the east direction and seat the

bride before him (the bride-groom). He himself sit there keeping his face in the north direction and pronounce the following sentence :

श्रीमदुक्तश्रीश्रीपद्माभिधानमुक्तनाम्नीनलंकृता कन्या प्रतिगृह्णतु भवान् ॥

Kindly accept this girl named so and so, born in such and such family :

In the place of *उक्तश्री* bride's *श्री* should be pronounced. In the place of words *उक्त नाम्नी* the name of the bride should be pronounced in objective case.

Pronouncing the sentence *श्रीमदुक्तश्रीश्रीपद्मान्* the entrusted person of bride's party (Parent or other relatives) stretching right palm of the bride-groom put the palm of bride therein and then bride-groom say as follows :

ओं प्रतिगृह्णामि ॥

Thanks, I accept her.

Thereafter the bride-groom should give to bride the *uttama* cloth and the *uparashtra* respectively with the following mantras :

श्री शरीं लब्ध परिचर्य माधोयवा कुण्डलीनामनिशितपादा । शतं च श्रीच
शरदः सुवर्चा रवि च पुमाननुसन्धयस्वापुष्पतीर्षं परिचर्य वातः ।

शारदस्वर १ । ४ । १२

ओं वा अकृतान्नवन्न वा अतन्वत आद्य वैवीस्तन्मूर्धनतो ततश्च । तास्तवा
वैवीर्नरते संव्यवस्वापुष्पतीर्षं परिचर्य वातः ।

शार० सु० १ । ४ । १३

O bride ! you attain the indefectible maturity of oldness with me, put on this cloth and be well-wisher of mankind, endowed with the resplendency of household life, acquire wealth accompanied with boon of children and O lady ! blessed with long life, you put on this cloth.

O bride ! blessed with long life, put on also this *uparashtra*.

These ladies of my household family who prepared fabrics, spun the thread and wove this cloth, and who in the process of weaving stretched and arranged the knot of warp and weft, may provide you the cloth till the attainment of indefectible maturity of oldness

The bride-groom should dress himself with the *vasira* and *upavastra* respectively by the following *mantras* :

ओं परिचास्यं वसोधास्यं दीर्घायुषाय नमस्तुते ।

सतं च जीव नमः पुण्डरी राघवोद्यमनि संनमिष्ये ।

पार० २. ६। २०

ओं वसता मा धामावुषिषो वसतेन्द्रावुष्यती ।

वसो भगवच मा विन्यससो मा तति वसताम् ॥

पार० २। ६। १०

May I be possessed of maturity of age and blessed with wealth, children etc I will put on this cloth which is symbolic to weal and nourishment for the sake of dressing, fame and long life. May I live hundred autumns.

May the earth and heaven find me attended by fame, may the air get me accompanied with fame, may the Sun find me enriched with fame and may fame always visit me.

During the period in which the bride and bride-groom are engaged in changing their dresses the preparation should be made and the following items should be arranged :

1. Wood-fuel for *yajna* should be kept reserved in sufficient quantity.
2. With Camphor or ghee the fire in the *Kunda* should be inflamed.
3. Ghee should be molten and perfumed with the necessary *yajna dravyas*.
4. Spoon for dropping oblation and other pots of *yajna* should be arranged.

5. *Havana Samagri* should be kept safe for the *yajna*.
6. One man from the party of bride-groom dressed neatly and cleanly, taking a jug full of water should circum-ambulate the *yajna kunda* and should sit in the south direction keeping his face in the north and having placed the jug in his front. He should sit there till the completion of marriage ceremony.
7. Similarly another person from the bride-groom's party taking a stick in his hand should sit in the south direction keeping his face in the north.
8. Bride's akin brother or cousin brother or the son of maternal uncle, or the son of mother's sister as the case may be should sit there in the west direction of the *Vedi* keeping four handful of roasted paddy mixed with dry *shami patra* in a *surpa*.
9. One squared small stone and two seats (*asanas*) for bride and bride-groom should be kept there.

Afterwards escorted by the person entrusted with the ceremony purpose the bride should come before the bride groom and both the bride and bride-groom should pronounce the following *mantra* :

ॐ समञ्जसु विभवेभ्यः तत्प्राप्तौ पुष्टयामिनी ।
तं मातरिभ्यः तं बाला तनुवेष्टी इवामु नमि ॥

आश्वेद १०-८-४७

Let all the learned persons present here know that we are accepting each other voluntarily and pleasantly and our hearts are concordant and united like waters, let the air, let God, let the instructress keep us conjugate.

The bride-groom, taking the right hand of the bride into his own right hand and pronouncing the following *mantra*, should come to the *Yajna Vedi* :

*ॐ यदेभि मनसा दूरं विदोऽनुचमानो वा हिरण्यवर्णो संकर्मः स त्वा
ममनन्ती करोत्यसौ ॥

वार० १ । ४

*The name of the bride should be pronounced instead of बली ।

O bride or bride-groom ! you voluntarily and mindfully accept one another like the wind and transplendent Sun which attain the contact of directions from a great distance. May God make both of us of concordant and united mind.

Afterwards the bride-groom should pronounce the following Mantras:

ओं भूर्भुवः स्व । अथोरचक्षुरपतिव्येभि शिवा वसुभ्यः पुत्रताः पुत्र्यः ।
वीरभूर्देवकामा स्योना ज्ञानो नम द्विपदे सं वसुभ्यः ॥

आग्नेय १० । ४१ - ४४

ओं भूर्भुवः स्व । सा नः पुत्रा शिवतमामैरव सा न ऊक उर्जात विहर ।
यस्यामुज्जल प्रहराम शोकं यस्यामुकामा बहवो निमिष्यन् ॥

वारस्कर १ । ४ । १६

O bride ! by the grace of God who is existent, Conscious and all-bliss, you may not be ungenial in temperament and rigorous-eyed towards husband. May you be benevolent to animals, and be conscientious, delighted at mind and possessed of gracious energy May you be procreant of brave offsprings, desirous of *devara* under the circumstances when such emergency arises, and blessed with great pleasure. May you be favourable to our bipeds and kind to our quadrupeds.

May condescending Master of the world make this bride that ideal custodian of maternity who abiding with the sacrosanctity of the procreative function of the household life submits herself to her husband's impregnation and in whom are destined many desired ends of life.

Afterwards bride-groom and bride circum-ambulate the *yama kunda* and take their seat at previously fixed place in such a manner as the bride, keeping her face in the east be in the right of the bride-groom and bride-groom in the left side of bride. The bride should pronounce the following *mantras*:

ओं प्र मे पविदानः पश्चा कल्पनाम् शिवा अरिष्टा वतिभोकं गमेवम् ॥
मो० २ । १३ मंत्राहाण १ । १ । ८

May this path of mine leading to husband-hood be auspicious and I unobstructed and free, go husband's home

The chief Homa of marriage ceremony. The following acts should be done in connection with the chief Homa of marriage ceremony.

1. *Purohita*. Priest to conduct the ceremony should be selected and employed. He should take seat in the south of the *Vedi* keeping his face in the north direction.
2. *Achamana* (sipping of water) should be done with 'अमृतं पयसा पयसि स्वाहा' etc. *mantras*.
3. *Samidadhana* and *agnyadhana* etc. should be done according to *Samanya yajna* procedure.
4. Sprinkling of water round the *vedi* with 'मरिचं सद्गन्धस्य' etc. four *mantras*.
5. वायवाग्निमाहुति, स्वाहुति, वाहुति, and अग्न्याहुति should be offered.

After performing all these above acts the bride should touch the right shoulder of bride-groom. Thereafter they should offer the four oblations of molten ghee with the four *mantras* — 'अमृतं पयसा पयसि स्वाहा' etc. they should offer the fifth oblation with the following *mantra*—:

वीं मूर्ध्नि स्वः । त्वमर्चमा नमसि दासकीनां नाम स्वद्यावपुष्टं विमर्चि ।
 अन्नमसि मित्रं मुक्षितं न त्रीमर्चिहृष्यती समनता कुक्षोर्नि स्वाहा ॥ इदमग्नये
 इदमन्नं नमः ॥

ॐ २ । ३ । २

God is existent, Conscious and all-bliss. This fire or heat which has its connection with girls is the most controlling power in the body. It consumes the oblations of cereal etc and has a mysterious name—the *Vaishvanara*. Performers of *yajnas* keep this clandestine fire ablaze with milk, ghee, curd etc. like friend as it makes the married couple of concordant mind.

The *Rastrehana* oblations should be offered in the fire of the *vedi* with the following twelve hymns:

लोकावाह द्युतवासीर्गन्धर्वः । न न इहं ज्ञातुं शक्यं सर्वं पशुं कर्तुं न्यस्तु-
वाह ॥ इत्युक्त्वाहो द्युतवासीं क्षमस्व पशवसि—इत्यग्नये नमः ॥ १ ॥

Bearing the operation of eternal law and abiding by the eternal law this fire is *gandharva*, the force resisting the earth. May it be source of protection to intellectual and defensive power of our society or state. This oblation offered in the fire of the *vedi* is meant for *Rastar, Rasthama, gandharva agni*, and it is not for me.

लोकावाह द्युतवासीर्गन्धर्वः क्षमस्व पशुं न्यस्तु वाहो द्युतवासीं क्षमस्व पशवसि—इत्यग्नये नमः ॥ २ ॥

Bearing the operation of eternal law and abiding by the eternal law this fire is *gandharva*, the force resisting the earth and herbs are its *apasas*, the element extending in water named as *mudak*, the giver of pleasure. This oblation is offered for them. The oblation offered in the fire of the *vedi* is meant for the *Oadhi, apasar mudak* it is not for me.

सो नः शिवः शिवसाया सुवीं कर्तुं न न इहं ज्ञातुं शक्यं सर्वं पशुं कर्तुं न्यस्तु वाह ॥ इह नः शिवस्य शिवसाये सुवीं क्षमस्व पशवसि—इत्यग्नये नमः ॥ ३ ॥

Co-ordinating night and day and maintaining the tune of all the *Suman* this sun is *gandharva*, the power resisting the planets. May it be the source of protection to intellectual and defensive power of our society or state. This oblation is offered for its substance. The oblation offered in the fire of the *vedi* is meant for *Sumans* with *asuman* named *gandharva*, and it is not for me.

सः शिवः शिवसाया सुवीं कर्तुं न्यस्तु वाहो द्युतवासीं क्षमस्व पशवसि—इत्यग्नये नमः ॥ ४ ॥

Co ordinating night and day maintaining the tune of all saman, this Sun is *gandharva*, the power resisting the planets and the rays are its *apsaras*, the means of evaporation, named *ayuvah*, the power causing expansion. This oblation is offered for them. The oblation offered in the fire of the *Vedi* is meant for *marichi apsara ayuvah* and it is not for me.

ओं सुसुम्नः सूर्यरश्मिरश्मना गन्धर्वः । स न इह कृष्टं कार्यं वायु तन्मै
स्वाहा वाद् ॥ इहं सुसुम्नाय सूर्यरश्मये अन्नमसे गन्धर्वाय —
इदमन्नं मम ॥ ३ ॥

Illuminated by the rays of sun the pleasant moon is *gandharva* the planet which acquires its light from the Sun. May it be the source of protection to the intellectual and defensive power of our society or state. This oblation is offered for its subsistence. The oblation offered in the fire of the *Vedi* is meant for *susumna, suryarashmi chandrama gandharva* and is not for me.

ओं सुसुम्नः सूर्यरश्मिरश्मना गन्धर्वस्तस्य नक्षत्राभ्यन्तरतो मेकुरवो वायु
तान्मः स्वाहा ॥ इहं नक्षत्रे व्योम्नरोम्बो मेकुरिभ्यः — इदमन्नं मम ॥ ६ ॥

Illuminated by the rays of the Sun the pleasant moon is *gandharva*, the planet which acquires light from the Sun and the stars are its *apsaras*, the celestial co-inhabitants, named as *behkurayah*, the bodies emitting light. This oblation offered in the fire of the *Ved* is meant for *Naksatra apsaras bhekurs* and not for me.

ओमिषिरो विश्वव्याचा वातो गन्धर्वः । स न इहं कृष्टं कार्यं वायु तन्मै
स्वाहावाद् ॥ इमिषिराया विश्वव्याचसे वाताय गन्धर्वाय — इदमन्नं मम ॥ ७ ॥

Expeditious and all-pervading wind is the *gandharva*, highly conductible medium. May it be source of protection to the intellectual and defensive power of our society or state. This oblation is offered for its subsistence. The oblation offered in the fire of the *vedi* is meant for *ishira Vishvavyacha Vata gandharva* and it is not for me.

ओं इषिरो विश्वव्याचा वातो गन्धर्वस्तस्यापो अन्नरस ऊर्जो वायु तान्मः
स्वाहा ॥ इमन्मन्त्रो अन्नरोम्य ऊर्ज्यः — इदमन्नं मम ॥ ८ ॥

Expeditions and all-pervading wind is the *gandharva*, highly conductible medium and the waters are its *aparatas*, atmospheric co-movers named *arjya*, powerful estance produced by heat. This oblation is offered for them. The oblation offered in the fire of *Vedi* is meant for *apah aparata arjya* and it is not for me.

वीं वृक्षः वृक्षो वीं वृक्षः । न न इव वृक्षः वृक्षः वृक्षः वृक्षः ।
वृक्षः । इव वृक्षः वृक्षः वृक्षः वृक्षः वृक्षः । इव वृक्षः ॥ ६ ॥

Giving protection and happiness to its performers and conducive to produce good results, this *prajna* is *gandharva*, the means of knowledge and happiness (worldly and unworldly). May it be the source of protection to intellectual and defensive power of our society or state. This oblation is offered for its substance. The oblation offered in the fire of the *Vedi* is meant for *dhruva suparna prajna gandharva* and it is not for me.

वीं वृक्षः वृक्षो वीं वृक्षः वृक्षः वृक्षः वृक्षः । वृक्षः
वृक्षः । इव वृक्षः वृक्षः वृक्षः वृक्षः वृक्षः । इव वृक्षः ॥ ७ ॥

Giving protection and happiness to its performer and conducive to produce good results, this *prajna* is *gandharva*, the means of knowledge and happiness (worldly and unworldly) and *dakshina*, the remuneration for the conducting priests is its apratah (good act of attachment) name *has manah*, the prajna (wisdom) performer. This oblation is offered for them. The oblation offered in the fire of the *vedi* is meant for *dakshina aparatah* *prajna* and it is not for me.

वीं वृक्षः वृक्षो वीं वृक्षः वृक्षः वृक्षः वृक्षः । वृक्षः
वृक्षः । इव वृक्षः वृक्षः वृक्षः वृक्षः वृक्षः । इव वृक्षः ॥ ८ ॥

The master of all organs and immaterial is all within the minds of ours is *gandharva*, the nursing principle between all organs. May it be source of protection to intellect and defensive power of our society or the state. This oblation is offered for its substance. The oblation offered in the fire of

the *vedi* is meant for *Prajapati Vishvakarman manas gandharva* and it is not for me.

ओं प्रजापति विश्वकर्मा मनो गन्धर्वस्य चक्षुः श्रुतान्तराक्षरं त्वदीयो वाग
सायः स्वाहा ॥ इदं श्रुतान्तेष्टीऽन्तरोक्ष एष्टियः —

इदम्य मय ॥ १७ ॥

The master of all organs and instrumental in all actions this mind of ours is *gandharva*, the inspiring principle between all organs and *RK* and *Saman*, are its *apsaras*, the accomplishing factor of knowledge and actions named as *estayas*, the deliberate activities of mind This oblation offered in the fire of the *vedi* is meant for *RK saman apsarasas estayas* and it is not for me.

N.B. These oblations are entitled as *Rastrabhrta* oblations. These security of *Rashtra* is the main theme of them. The security depends on the coordination of all the units of state. Household life is a small unit of society or state. House becomes an abode of bliss if there is coordination in the wife and husband. This is based on the firmness of conjugal tie. Thus aiming at the security and safety of the state great stress has been laid on the firmness of conjugal coordination through the education of permanent coordination of physical *gandharva* and *apsarasas*. The married couple should lesson from them in maintaining close affinity between them.

With the following *mantras* oblations of *jaya hama* should be offered.

ओं वितं च स्वाहा ॥ इदं विताय—इदम्य मय ॥ १ ॥

ओं वितितय स्वाहा ॥ इदं वितये—इदम्य मय ॥ २ ॥

ओं माकूत च स्वाहा ॥ इदमाकूताय—इदम्य मय ॥ ३ ॥

ओं माकूतितय स्वाहा ॥ इदमाकूतये—इदम्य मय ॥ ४ ॥

ओं वितान्तय स्वाहा ॥ इदं वितान्ताय—इदम्य मय ॥ ५ ॥

ओं वितानितय स्वाहा ॥ इदं वितान्ते—इदम्य मय ॥ ६ ॥

ओं मयय स्वाहा ॥ इदं मयये—इदम्य मय ॥ ७ ॥

ओं शक्ररीडय स्वाहा ॥ इदं शक्ररीड्यः—इदम्य मय ॥ ८ ॥

ओं वरीडय स्वाहा ॥ इदं वरीड्य—इदम्य मय ॥ ९ ॥

ओं दीर्घायाम नमः ॥ इदं दीर्घायाम - इदमय नमः ॥ १० ॥

ओं ब्रह्मणे नमः ॥ इदं ब्रह्मणे - इदमय नमः ॥ ११ ॥

ओं तत्त्वज्ञाने नमः ॥ इदं तत्त्वज्ञाने - इदमय नमः ॥ १२ ॥

ओं ब्रह्मचरिण्यारविन्दाय नमः ब्रह्मचरिण्यारविन्दाय नमः । सर्वे विद्या
सम्पन्नान् सर्वे न इह न इत्यनेन वक्ष्यते नमः ॥ इदं ब्रह्मचरिण्यारविन्दाय -
इदमय नमः ।

प्रास्ताविक १ : १ : १

May Prajapati the Master of the universe give us good
conscience. The oblation offered is meant for *chitta* and it is
not for me. "१"

May Prajapati the master of the universe give us good
consciousness of the conscience. The oblation offered is meant
for *chitta* and it is not for me. "१"

May Prajapati the master of the universe make us compe-
tent in forming good opinion. The oblation offered is meant
for *chitta* and is not for me. "१"

May Prajapati the master of the universe endow us with the
power of right discrimination. The oblation offered is meant
for *chitta* and is not for me. "१"

May Prajapati the master of the universe inspire unto us
the tendency of science. The oblation offered is meant for
Vijnanam and it is not for me. "१"

May Prajapati the master of the universe inspire unto us the
love for art. The oblation offered is meant for *Vijnanam* and it
is not for me. "१"

May Prajapati the master of the universe keep our mind
alert for ever. The oblation offered is meant for *mumukshu* and it
is not for me. "१"

May Prajapati the master of the universe give us the
strength of mind and body. The oblation offered is meant for
manas and it is not for me. "१"

May Prajapati the master of the universe keep us conscious
of the duty at the time of *darsha* (amarastra). The oblation
offered is meant for *darsha* and it is not for me. "१"

May *Prajapati*, the master of the universe keep us aware of the duties at the time of full moon. The oblation offered is meant for *Purnamasam* and it is not for me. "10"

May *Prajapati*, the master of the universe endow us with the knowledge of distinguishing the relation between *Brihat saman* and its counterpart in the physical world. The oblation offered is meant for *Brihat* and it is not for me. "11"

May *Prajapati*, the master of the universe endow us with the knowledge of distinguishing the relation between *Rathantara Saman* and its counterpart in the physical world. The oblation offered is meant for *Rathantara* and it is not for me. "12"

Prajapati, the master of the universe handed over *jasan*, the hymns of victory to *Indra*, the all pervading electricity, which is the source of rainfall. *Indra* became furiously powerful to have celebrated victory upon the foes in the battle with *vritra*, the cloud. It is why all the subjects of this world subordinate them to *Indra*. *Indra* is deadfully powerful and oblations in the *yajna* are offered for him. The oblation offered is meant for *Prajapati Jayanindra* and it is not for me.

Afterwards the oblations of *abhyatana homa* should be offered with the following *mantras* :

ओमग्निभूतानामधिपतिः स मावत्स्मिन्महृष्यस्मिन् कर्म स्वामाक्षिष्यत्वा
दुरोधामास्मिन् कर्मष्यत्वा देवहूत्वा स्वाहा ॥ इदमग्नये भूतनामधिपतये — इदम
मम ॥

ओमिन्द्रो ज्येष्ठानामधिपतिः.....स्वाहा । इदमिन्द्राय ज्येष्ठानामधिपतये
इदम मम ॥ २ ॥

ओं यम दुश्मिन्नामधिपतिः.....स्वाहा । इदं यमाय दुश्मिन्नामधिपतये —
इदम मम ॥ ३ ॥

ओं वायुस्मरिषास्याधिपतिःस्वाहा । इदं वायवेऽन्तरिक्षस्याधिपतये —
इदम मम ॥ ४ ॥

ओं सूर्यो विवोऽधिपतिः.....स्वाहा । इदं सूर्याय विवोऽधिपतये — इदम
मम ॥ ५ ॥

our intellectual feats and let it be so in our administrative performances, let it be source of protection in this auspicious act, let it be source of protection for this bride. Let it be source of protection in this marriage ceremony and let it be source of protection in this *yajna* wherein the oblations are offered for the *devas*, the physical and spiritual elements. Whatever has been uttered herein is correct. The oblation offered is meant for the *Prajapati agni* and it is not for me.¹

Indra, the Electricity is the dominating power in all the powers of pre-eminence. Rest is like the previous one. The oblation offered is meant for the *Jyestadhipati Indra* and it is not for me.²

Yama, the attraction power of the sun is pre-dominating over earth. Rest is like the previous one. The oblation offered is meant for *Prithvipati yama* and it is not for me.³

Vayu, the air is predominating over the atmospheric region. Rest is like previous one. The oblation offered is meant for *antrikshadhipati vayu*, and it is not for me.⁴

Surya, the sun is predominating over the heavenly region. Rest is like the previous one. The oblation offered is meant for *divyadhipati Surya* and it is not for me.⁵

Chandrama, the Moon is the predominating planet among the stars. Rest is like the previous one. The oblation offered is meant for *Nakshatradhipati Chandrama* and it is not for me.⁶

Brihaspati, the Ether is predominating the sound or speech. Rest is like the previous one. The oblation offered is meant for *Brahmanoadhipati Brihaspati* and it is not for me.⁷

Mitra, the force of integration is predominant over the existing objects. Rest is like the previous one. The oblation offered is meant for *satyadhipati mitra* and it is not for me.⁸

Varuna, the Vapour is the predominant power of waters. Rest is like the previous one. The oblation offered is meant for *upamadhpati Varuna* and it is not for me.⁹

Samudrah, the Ocean, or atmospheric ocean is the predominating power over the rivers. Rest is like the previous one. The oblation offered is meant for *samrajyadhikpati samudra*, and it is not for me.¹

Anna, Grain is the predominant protective means of the is empty. Rest is like the previous one. The oblation offered is meant for *samrajyadhikpati anna* and it is not for me.¹¹

Soma, the lunar substance which flourishes medicinal herbs, is the predominating strength of herbs. Rest is like the previous one. The oblation offered is meant for *oshadhyaadhikpati soma* and it is not for me.¹²

Savitah, the creative energy of the sun is the predominating constructive power of the product. Rest is like the previous one. The oblation offered is meant for *Prasavyadhikpati savita* and it is not for me.¹³

Rudrah, the animal heat is predominant over the animal kingdom. Rest is like the previous one. The oblation offered is meant for *Pashuadhikpati Rudra*, and it is not for me.¹⁴

Trastah, the light of the Sun is the predominating source of colours. Rest is like the previous one. The oblation offered is meant for *Rupadhikpati Trastah* and it is not for me.¹⁵

Vishnuh, the working heat of the Sun is the predominant factor of the clouds. Rest is like the previous one. The oblation offered is meant for *Parvatyadhikpati vishnu* and it is not for me.¹⁶

Muratah, the forty nine murata are the dominating power which control the bodies collected. Rest is like the previous one. The oblation offered is meant for *Ganadhikpati murata* and it is not for me.¹⁷

Pitrah, the learned and practical persons playing their respective roles in the family, society and states by our services in intellectual feats etc. Rest is like the previous one. The

oblation offered is mean for *Pitarah*, *Pitamaha*, *paravara* *tatas* *tatamahar* and it is not for me.

Further the oblations should be offered with the following *mantras* :

मोक्षयितुं प्रयत्नो वैवर्तमानां तौऽसौ प्रयां मुञ्चन्तु मृदुपाशजम् । नमः ॥
 राजा वरुणोऽनुग्रहयतां प्रयेव ॥ एतौ मोक्षयन्तं न रोमान् स्वाहा ॥ इत्यन्त्येष्टव्यं
 नमः ॥ १ ॥

श्रीमन्नान्नस्यैव तस्यैव वाह्यं तस्यैव प्रमाणं तस्यैव प्रमाणं । तस्यैव प्रमाणं
 तस्यैव प्रमाणं तस्यैव प्रमाणं तस्यैव प्रमाणं ॥ इति श्रीमन्नान्नस्यैव तस्यैव
 तस्यैव प्रमाणं ॥ २ ॥

मह महामय २ : १ : २

सो स्थिति भोजने विष या दृष्टिमा विद्यमान बेहोसका समय कहनुको नहि
हिमि ज्ञात प्रशस्त तदस्मात्तु इति चेहि विष स्वाहा ॥ इदमन्ते—इह न
मम ॥ ३ ॥

ओं नमो भगवते वासुदेवाय । अथ श्रीकृष्णार्जुनसंवादे ॥
 अथ श्रीकृष्ण उवाच ॥ द्रुपद उवाच ॥ १ ॥

श्रीं वर मायो अनुवरेहि यथा यत्र मो सत्य इतरो देवमात्मन् । यदुच्यते
 भूयस्ते ते शचीनि तामः प्रजा^१ रीरियो मोत श्रीरान्-स्वाहा । इयं मायये-इयं
 न मय ॥ ५ ॥

पार० का० १ : ३ ११-११

ओं छीत्ते पुष्पं रक्षतु वायुस्क अग्निनी च । स्तम्भवांस्ते पुष्पाग्नयिना-
 भिरक्षन्धवास्त परिधानाद् बहुमृत्तिविशेषेणा अभिरक्षन्तु पञ्चान् त्वाह ॥
 इहं विश्वेभ्यो देवेभ्य—इहं न मन ॥ ६ ॥

मौ मा ते गेहेषु निशि घोष उत्पादयन्त्य स्वहृत्पथः संविद्यन्तु । मलय^१
कलानुर आचञ्चिका जीवजाली वनिलोके विराज दम्भली प्रका^२नुकल्पस्यमा^३
स्वाहा । इति नाम्ने धृवं न भव ॥ ७

श्रीमन्नारायण श्रीरामायणं वाचमानसुतः सा अथवा । श्रीरामे सत्यविराजित्वा
 शिवदत्तः प्रमित्तुम्ब्यानि वारा^१ त्वाहा ॥ इत्यन्तर्ये इह न मया ॥ ४ ॥
 संकल्पान्न १ : १ १-३, श्रीभिम २ : १ २३ २५

First amongst all the physical elements Agni, the fire by grace of God come to her protection and it save the offspring of this bride from the hold of immature death. Varuna, the vital air may come to its coordination in this matter and this bride may not ever wail for the grief of her child. Whatever is uttered herein is true. The oblation offered is meant for agni and it is not for me.

May the fire of house-hold come to the safety of this bride and may it lead her offspring to long life. May she be free from all defects of barrenness and be the mother of living children. May she ever be conscious of the pleasure of children. Whatever is uttered herein is true. The oblation offered is meant for agni and it is not for me.¹

May Agni, the refulgence of vitality which is the means of all voluntary activities, correct our incongruous deeds and make them of our benefit. Whatever is possessed for glory in the broad region of heaven the earth, be given to us. May we attain the various wealth produced in earth as well as the praiseworthy wealth hidden in the refulgence of wisdom. Whatever is uttered herein is correct. The oblation offered is meant for agni and it is not for me.²

O enlightened person ' please come to us guiding us the easily passable path of prosperity bless us with the life full of enlightenment and free from the evils of oldness, death may not hunt us, immortality be attained by us and by your blessing the time make us fearless. Whatever is uttered herein is correct. The oblation offered is meant for Vatsarvata and it is not for me.³

Let the death carry unfavourably towards the second path to him who amongst us is other than the man who traverses the path of enlightened persons. I pray god that the death which works out its plan like the man enjoying the possession of sound hearing and seeing, should not destroy our offspring and brave men. Whatever is uttered herein is true. The oblation offered is meant for mridya and it is not for me.⁴

O bride ! let the Sun protect your back, let the vital air like *Prana* and *apana* and the atmospheric wind protect your belly and waist, let *savitār*, the productive power of nature protect your children who are infant and sucking the breast, prior to their being able to put on dress and let *Bṛhaspati*, the teacher and *viśvedevah*, other learned persons protect them afterwards. Whatever is uttered herein is true. The oblation offered is meant for *viśvedevah* and it is not for me.⁶

O bride ! let there not be wailing of any kind in your home in the night time, let not there weeping women also enter the house not appertaining to you. Let you not weeping punish your attendants in your house and you having your husband alive and seeing your children delightful prosper in your husband's house. Whatever is uttered herein is correct. The oblation offered is meant for *agni* and it is not for me.⁷

O bride ! like a garland from the head I remove from you the evils of barrenness, affection of child's death, dreadful sin and sins caused by foes. Whatever is uttered is true. The oblation offered is meant for *agni* and it is not for me.⁸

After this the four oblations should be offered with *mantras*—*गुरुगवे स्वाहा*-etc.

The bride-groom standing in front of sitting bride keeping her face in the east direction, should keep his face in west direction and should lift up the bride by taking her right palm into his left hand. He grasping the lifted right hand palm of bride by his right hand should pronounce the following hand-grasping *mantras* to take vow :

ॐ गुरुगामि ते लीभस्वामि हस्तं मया कथा जरद्विर्बवाता । अगो कथंन
कथिता गुरविर्बभूव त्वानुगार्हपत्याय देवा १ ॥

अ १० । ८५ । ३६ बार १।६।३

ॐ भयस्ते हस्तमवधीत् सविता ते हस्तमवधीत् । कली त्वमग्नि कथंवाह
गुरुर्वात्सल ॥ २ ॥

अविवाक्यं योवा यद्वा' स्वायान् वृद्धयतिः । यथा यथा व्यवसति तं वीर्यं
 वारयः कालः ॥ १ ॥

यथा वीर्यं व्यवसत्युत्तमं वृद्धयति वरिषा कवीनाम् । विना वारी
 वरिषा वरस्य वृद्धयि वरिषा वरस्य ॥ २ ॥

इत्यासी कालवृद्धिं वारिषा विवाक्यता वीर्यवरीषा । वृद्धयति-
 वरीषा यद्वा वीर्यं वारी वरस्य वरिषा ॥ ३ ॥

यद्वा विवाक्य वीर्य वरस्य वरिषा वरस्य वरस्य । व वीर्यवरीषा
 वरीषा वरीषा वरस्य वरस्य वरस्य ॥ ४ ॥

अथ १४ : १ : २५

I, the bride-groom hold your hand unto mine for the prosperity of house-hold life. May you attain the age of oldness in pleasure with me as your husband. God who is the master of all prosperity, the administrator of justice, the creator of the universe and all sub-siding and the enlightened persons present here are giving you to me for the fulfilment of house-hold life's attainments and obligations.¹

I possessed of virtues and prosperity grasp your hand I full of inspirations of duty and procreation hold your hand unto mine, you are my wife in the letter and spirit of dharma and I your husband accordingly.²

O bride 'that you whom the Protector of the universe gave to me, remain supported and nourished by me. O ye procreating lady 'may you live hundred autumns delightfully with me as your husband.³

O bride 'the relation of husband and wife is based in this world in conformity to the teachings of God and enlightened persons. Just as the electricity is permeating in all the objects so you attain nice dresses ornaments and happiness from me for the sake of my pleasure. May the all-creating, Super-excellent God bless this my wife with offspring. Similarly I will keep you well-dressed and well-ornamented.⁴

O ye our relatives ! Kindly be helpful in well-being of my wife just as the electricity and fire, the Sun and the earth, atmospheric air, oxygen and hydrogen, good fortune, physician and true preacher, impartial ruler, cultured men, Supreme Being and the moon protect and enhance the lot of subject and thus my wife with prosperity, offspring etc.⁶

O bride ! just as I, foreseeing the progress of family through my mind, love your beauty, desire you, so you also be attracted in me. I leave with good intention to conceal any thing from you and I say I would not also eat or use any thing stealthily. I myself even being unsturdy would remove all the obstacles of righteousness and you are also expected to act accordingly.⁷

The vow of hand-grasping should also be taken by the bride. Afterwards the bride-groom accompanied by the bride should circum-ambulate the *agnikunda* and the person who was sitting near the jug full of water and placed in the south direction, carrying the jug should follow the bride-groom and bride. After the circum-ambulation being finished both of them should take the following *mantra* :

सोनमोऽहमस्मि ता त्वं वा त्वमस्मयोऽहम् । तानाहमस्मि त्वत्सर्वं
कीरुं पृथिवी त्वं तामिन् विवाहायै सह रेतो वधायायै । इमां व्रजमवायै
पुमान् विवाहायै गहम् । ते समुत्तरदक्षवः सं प्रिवी रोचिन् पुनमस्मयायी ।
वामेन शरवः सतम् कीवेन शरवः सतम् म्मुनयान शरवः सतम् ।

वारः १ । १ । १

O bride ! I am *amah* and you are *saa* and say in turn that you are *saa* and I am *amah* which form *saam* signifying our conjugal affinity in which I intentionally and voluntarily accept you and you intentionally and voluntarily accept me. I am *sama* and you are like *AK*, I am like *dyauh*, the Sun and you are like *pृथिवी*, the earth. Both of us are marrying each other pleasantly, let us put our semen together let us procreate children, let us have many sons and let these children live till the expiry of oldness. Both of us loving each other, admiring each other and keeping each other good at heart see hundred autumns, live hundred autumns and hear hundred autumns.

Thereafter, the bride-groom from behind the bride going near her and standing in the south direction keeping his face in the north, should hold the right palm of the bride in his own right palm and thus both should stand. The man carrying the jug full of water should take his previously occupied seat in the south of the *yajna vedī*. Thereafter the mother or brother of the bride taking the roasted paddy or maize kept in the winnowing basket in her or his left hand should lift the right foot of bride and should make her mount it on the small slab of stone. At this time the bride-groom should pronounce the following *mantra*

श्रीगणेशाय नमः । अथ विवाहः । अथ विवाहः । अथ विवाहः ।
पुनस्तथा : १ ।

एतत् १ । १ । १

O bride 'ascend this stone assume firmness like rock. Resist foes and overcome quarrelsome persons.

Thereafter the bride and bride-groom should stand near the *yajna kunda* keeping their faces in the east direction. In this performance the bride keeping herself in the south should place her folded and kept-together hand palms on the folded and kept-together hand palms of the bride-groom. After this the mother or brother of bride, as the case may be, should place the winnowing basket on the ground or give to some one else and should sprinkle pure ghee on the coupled *anjalis* of the bride and bride-groom. In this performance the *anjali* of the bride should be above and the *anjali* of bride-groom should be below. The mother or brother of bride after this should take two handful of roasted paddy or maize from the winnowing basket with her or his right hand, should drop in the coupled *anjali* of the bride and bride-groom and should sprinkle a little pure ghee again on the roasted paddy or maize contained in the *anjali* of the bride and bride-groom. Then, the bride holding her own *anjali* with that of bride-groom should drop three oblations on the blazing fuel, one by each, dividing the roasted paddy in three equal parts, with the following *mantras*

श्रीगणेशाय नमः । अथ विवाहः । अथ विवाहः । अथ विवाहः ।
पुनस्तथा : १ । १ । १

श्रीमिदं पार्थिवदूते साक्षात्पवितिका । क्षान्दुष्मानसु मे वतिरेकमां ज्ञातव्यो
मम स्वाहा । इदमग्नये— इदं न मम ॥ २ ॥

श्रीमिदं साक्षात्पवितिका तद्वद्विकरणं तव । मम दुष्टं च संवर्तनं
तदग्निरनुपव्यतानिधिः स्वाहा ॥ इदमग्नये इदं न मम । वार० १ । १ ।

The bride offers the oblation in the fire which is controlling the world. May that all-controlling fire be the source of separating me from parent's family for joining the husband's family but it should not keep me separate from my husband. Whatever is uttered herein is correct. The oblation offered is meant for *aryama agni* and it is not for me.¹

This lady offering the oblations of roasted paddy in the fire prays, "By grace of God my husband attain long life and the members of the family and relations flourish in happiness and prosperity. Whatever is uttered herein is correct. The oblation offered is meant for *Agni* and it is not for me."²

O bride-groom ! I drop these grains of roasted paddy in the fire for your prosperity and progress, may there be great affection between you and me for each other's this fire of yajna be the source of help to us. Whatever is uttered herein is correct. The oblation offered is meant for *agni* and it is not for me.

Thereafter the bride-groom should pronounce the following *mantra* :

श्रीं सरस्वति प्रोदमव बुभुवे वाजिनीवति । वाग्वा विश्वस्य भूतस्य प्रजा-
यामस्वायतः । यस्यां भूतः सममवस्यतां विश्वमिदं जगत् । तामिह कावरीं
मासावामि वा स्त्रीमाजुत्तमं वसः ॥ १ ॥ वार० १ । ३ । २

Endowed with excellent powers, treated to be the maternal cause of all worldly objects, grain etc. this *Prakriti*, the matter be helpful to save this conjugal affinity. It is called the pro-creator of the objects of this present world which remained even prior to the world enveloped in the dissolution. It is that material cause in which this world got rise and wherein the whole of the universe is present now. I will sing that story of the matter which involvest the most excellent worthwhile glory of women.

obliquely the winnowing basket should drop the remaining roasted pady in the *anjali* of the bride. Then, bride pronouncing the following *mantra* should offer one oblation of that who roasted pady in the blazing fire of the Veda :

सौ भगवत् स्वाहा ॥ इदं भगवत् इदम् न मे ॥

I offer this oblation for the great fortune. Whatever is uttered herein is correct. The oblation offered is meant for *Bhaga* and it is not for me.

Afterwards bridegroom should sit in the west, keeping his face in the east direction and [having the bride seated in his right-side. They should offer one oblation of molten ghee by the spoon with the under-mentioned *mantra* :

सौ ब्रजापतये स्वाहा ॥ इदं ब्रजापतये इदं न मे ॥

पार० १।७।६

We offer this oblation for *prajapati*, the fire resisting the world. Whatever is uttered herein is correct. The oblation offered is meant for *Prajapati* and it is not for me.

Thereafter going to a private room the bridegroom should loosen the tied hair of bride with the following *mantras* :

सौ त्वया पुञ्ज्यामि वदन्त्य वासाक्षेनत्वावप्या त्वयिता पुत्रेभ्यः । श्रुत्य
योमी मुक्तस्य लोकेऽरिष्टान्त्वा सह त्वया वदामि ॥ १ ॥

सौ ब्रतो पुञ्ज्यामि नाहुतः पुत्रद्वानुत्तरम् । वनेष्वपि नोद्वेगः पुत्रा
पुनरावति ॥ २ ॥

पार० १०।८३।२४-२५

O bride ! I free you from the restrictions of the law, the life of celibacy by which your good father hitherto bound you. With me as your husband you will live a life of righteousness and charity.

I free this bride from the obligations of her father's family, of course, not from her husband's family. Now she stand well

bound, that she, with her valiant husband might have good luck in worthy progeny.

After this the bride and bride-groom should come in the *sabharandapa* and begin the procedure of seven steps ceremony. At this juncture the dress-sheet of bride should be tied with the *agnitra* of the bride-groom. This is called the conjugal tie of couple. Leaving their seats the bride and bride-groom both should stand up. Then the bride-groom holding the right hand *anjali* of the bride in his own right hand and taking her with him should go in the north side of the *aynakunda*. Then both of them should stand near keeping their faces in the north direction but in this pose the bride-groom should put his right hand on the right shoulder of the bride. The bride-groom pronouncing the under mentioned *Mantra* should order the bride to walk by raising her right foot :

वा अग्रेण दक्षिणपदिकाम् ॥

In order to let her realize importance of consistency and constancy in the life bride-groom says to bride "Let not your left foot surpass your right foot."

Afterwards the bride-groom taking the bride with him should walk and also make her to walk, one step in the north east corner of the direction with the following hymns

लोहिने दुग्धदी नम वा वासुधु वा नम शिखण्डवासाय नमः शिखण्डे
वा नमः वासुधु वासुधवाः ॥ १ ॥

O bride ! take the first step for the sake of *loha*, the unreal or food. Follow me in my vows. May God be your guide. May we both get children. Let your progeny be numerous and long-lived

The second to seventh steps should be with the following hymns :

श्रीगुरुं शिषीयन्-गुरुवत्

The second step.

ओं रावस्वोवाय विस्वी नमः ॥

The third step.

ओं नमोऽनवाय वसुधवीनमः ॥

The fourth step.

ओं प्रथमः संवत्सीनमः ॥

The fifth step.

ओं नमोऽनवाय वसुधवीनमः ॥

The sixth step.

ओं नमोऽनवाय वसुधवीनमः ॥

The seventh step

Take the second step for power...

follow me etc. etc,

Take the third step for the weal and prosperity...

follow me etc. etc,

Take the fourth step for happiness...

follow me etc. etc,

Take the fifth step for progeny...

follow me etc. etc,

Take the sixth step for seasonal equipment...

follow me etc. etc,

Take the seventh step for close union...

follow me etc. etc,

Completing the procedure of seven-step-ceremony the bride-groom and bride, their tie having got tied, should take their previous seats. Thereafter the man who was sitting in the south of the *yajnakanda* with the jug full of water, should carry that previously placed jug near bride-groom. The bride taking a little water from that jug should sprinkle it on the bride-groom and he should pronounce the following four hymns at that time :

ओमापो हिष्ठा नमो भुवस्ता न ऊर्ध्वं दधातम । नहेरनाय वलसे । १ ।

मोव शिवतमो रततस्य भाजयसेह नः । उशीतीरिव नातरः । २ ।

तस्मा भरज्जमान वो वस्य लयाम निन्वय । सापो नमवचा व नः ॥

श्रु० १० । १ । १-३ ।

जीवायः शिवाः शिवतायाः साक्षाः शान्ततायासां लो कृष्णानु श्रेयसम् । ४ ।
 वार० १ । ८५-८६

The waters are the source of happiness, may they be helpful for us in attaining grain and may they help us to have a nice sight. 1.

Let the pleasant essence of waters be useful for us like the mothers who, for the well-being of their children, give their breast to them to suck. 2.

Let us acquire those cereals for the growth of which the waters help herbacious plants and let them be helpful in welfare of our progeny. 3.

O bride ! These waters are auspicious, and most advantageous. They are sources of peace and most pleasant. Let them make you free from all sort of diseases. 4.

After this the bride and bride-groom see the Sun with the following *mantra* if marriage is being conducted in the day time ;

सो त क्वस र्वेवहितं पुरस्ताच्छुक्नुम्वरत् । कस्मेन सरवः सतं जीवेम सरवः
 सतं ॐ क्वमुयम सरवः सतं प्रसवाम सरव सतमवीनाः स्वाम सरवः सतं भूयस्व
 सरवः सतात् ॥ १ ॥

वसुः ३६ । २४ वार० १ । ८७ । ७

He (God) is All-vision and benevolent to men of wisdom. He existed pure and genuine prior to this world and would exist pure and genuine after it, meditating Him a hundred autumns may we see a hundred autumns may we live, a hundred autumns may we hear, a hundred autumns may we speak, a hundred autumns may we enjoy full freedom and longer then hundred autumns we may enjoy all those blessings.

Afterward the bride-groom putting his right hand on right shouder of bride touch her heart by the same hand and should pronounce the folloing *mantra*

सो मम हस्ते ते हृदयं दद्यामि मम धितमनुचितं ते सत्यम् । मम वाक्येक-
 मना भूयस्व प्रजायसिष्ट्या निवृत्तम् ॥ वार० १ । ८८ । ८

I put thy heart into my vowed discipline. Let my mind be concordant with thy mind. Follow my words with concentrated attention. Let God join thee with me.

Here in the similar manner the bride should also touch the heart of the bride-groom with her right hand and should pronounce the hymn *यम यवे दे ह्यवमं स्वादि* etc. etc.

Afterward the bride-groom should put his right hand on the forehead of the bride and pronouncing the following *mantra* should look at the people gathered there on this occasion.

सुमङ्गलीरिवं वधूरिवा तमेव पश्यत । . श्रीमान्मनस्यै दत्त्वा दायालवं
विरतेन ।

मृ० १० । म३ । ३, पारस्कर १ । म । ३

This bride is my lucky wife. Come ye and see. Bless her before you go to your house. Be not unfriendly to her.

At this juncture the people gathered on the occasion should bless with the following sentences : (श्री श्रीमान्मनस्यै . श्री सुमं वल्लु ॥)

Let fortune attend you. Let everything be auspicious.

Thereafter the oblation with the *Swistakṛita mantra* (सकल कर्मो०) etc. etc. should be offered and further on the *ajahutis* with four *mantras*—*पूरणवे स्वाहा* etc. etc. should be offered, And thus (पूर्वविधि) the first main function of the marriage ceremony comes to an end.

After a short interval the second function of the marriage ceremony should be performed in the following manner :

1. *Agnyadhana*—with श्री पूरुः० etc. etc.
2. *Samidadhana*—with सकल दान० etc.
3. *Agharavajyahutis* with श्रीमान्मनस्यै स्वाहा etc.
4. *Vyahriti ahutis*—with श्री पूरणवे स्वाहा etc.

Afterwards main part of the *kama* should be performed by offering oblations with the following hymns :

य केन्यं कर्मण्यु जगत्प्राप्तार्थं च कर्मि हे । कर्मि हे पुनर्दुष्टमा कर्मणि
जगत्प्राप्त्यु त्वाहा । इह कर्मणे— इह न कर्म ॥३॥

ओं केलेन्यु कर्म्य जगत्प्राप्तार्थं कर्मि च कर्म । कर्मि ॥३॥

ओं कोलेन्यु कर्म्य जगत् कर्मिहे पुनर्दुष्टं च कर्म । कर्मि ॥३॥

ओमारेण्यु कर्म्य पुनर्दुष्टं जगत्प्राप्त्यु कर्म । कर्मि ॥३॥

ओमारेण्यु कर्म्य पुनर्दुष्टं जगत्प्राप्त्यु च कर्मि हे । कर्मि ॥३॥

ओं कर्मि कर्मि च कोरणि कर्मण्यु जगत्प्राप्त्यु । पुनर्दुष्टं विरक्त्यु
कर्मि जगत्प्राप्त्यु त्वाहा ॥ इह कर्मणे— इह न कर्म ॥३॥

वेदप्राप्त्यु १ । १ । १-५, श्री १ । १ । १ ॥

Whatever defects are seen in the streaks of your forehead and the whatever in the hair of eye-lids and the whole, navel etc. I ally with this *purnahuti*, the accomplished oblation. Whatever is uttered herein is true. The oblation offered is meant for *kanye* and it is not for me. 1.

Whatever defect has made its place in hair, in sight, and walking etc. I ally with this *purnahuti*. Rest is like previous one. 2.

Whatever defect has got its root in culture, habit, in speech and laugh etc. I ally with this *purnahuti*. Rest is like previous one. 3.

Whatever defect has made its place in tooth-whole, in mouth, in hand and in legs etc. I ally with this *Purnahuti*. Rest is like previous one. 4.

Whatever defect has taken its place in thighs, organs, joints of the legs and other joining parts, I ally with this *purnahuti*. Rest is like previous one. 5.

O bride ! Whatever are the greatest defect in your other parts of the body I ally with these *Purnahuti* of the molten ghee. Whatever is uttered herein is true. The oblation offered is meant for *Kanye* and it is not for me.

Afterwards four oblations should be offered with the mantras *सूर्यगवे स्वाहा* etc. etc.

Thereafter the bride and the bride-groom should go out of the *sabhamandapa* in the north direction. And the bride-groom should make the bride to see pole (ध्रुव) if the marriage is being conducted in the night time. The procedure of this is as follows :

The bride-groom pointing out at the Pole-star says *ध्रुवम् नमः ।*
O bride ! look at the Pole-star.

The bride replies—*वसवामि*

Yes, I see.

She further declares :

सौ ध्रुवमस्ति ध्रुवाहं वसिष्ठस्य भूपालम् । मनुष्यं ममी ।

गोमि. २।३।८

The Pole-star is *dhruva*, constant. May I be *dhruva*, constant in my husband's family.

The bride-groom says—

अरुणधती वस्य । गोमि. २।३।९

O bride ! look at the *Arunhati*, the star bearing this name.

The bride replies : *वसवामि*

Yes, I see.

She further declares—

अमरकण्ठमस्ति वद्वहमस्ति [मनुष्यं ममी] गो २।३।१०

This *Arunhati* is not an obstacle. I am under control but I won't obstruct my husband in his good and righteous ventures.

N.B. Here in the place of *ममी*, the name of bride should be pronounced and in the place of *मनुष्यं* the name of husband should be pronounced but it should be in possessive case.

Thereafter the bride-groom looking at the bride should place his right hand on her forehead and should pronounce the following two hymns

ॐ शुभा दीर्घा दुर्वित्री शुभं विवर्धयिष्ये वसन् । शुक्लः वर्धता इति
शुभा ली वीर्यदुर्गे वसन् ॥

संस्काराश्च ११५१। श्री- २३।११ ॥

ॐ शुभर्षि शुक्लया वसन्ति शुर्विषी वीर्ये वसि । वसु स्वायाम्बुधुर्गमि
वसा वसा वसन्ती वीर्ये वसः वसन् ॥

संस्कार- १ । ४

Constant is the heavenly region, constant is this earth, constant is this universe, constant are these mountains and constant is this woman in the husband's house

O bride !

Constant are you and may I always see you constant. Be you constant near me who is your supporter. God has given you to me and having good progeny you may live hundred autumns with me as your husband.

This second mantra should be interpreted on bride's part also.

Afterwards the bride and bride-groom should take their seats in the west of the *pajmakunda* keeping their faces to the east. They should perform *yajna* procedure .

1. Achamana, Sipping of water.
2. Agnyadhana.
3. Samidadhana
4. Agharavayyahutis
5. Vyahritis Ahutis.

Afterwards the cooked rice in a small quantity would be kept in a press and ghee should be sprinkled on it. Ghee and rice should be mixed. The bride and bride-groom should take very little part of that rice in their right hands and offer oblation with the following mantras :

वीर्यस्यै स्वाहा ॥ इदमन्तर्ये—इदं न मम ।

वीं ब्रह्मस्यै स्वाहा ॥ इदं ब्रह्मन्तर्ये—इदं न मम ।

वीं विश्वेभ्यो देवेभ्यः स्वाहा ॥ इदं विश्वेभ्यो देवेभ्यः—इदं न मम ।

वीर्यपुत्रस्यै स्वाहा ॥ इदमपुत्रस्यै—इदं न मम ॥

वी० २ । ३ । ११७-१२१

We offer this oblation for *Agni*. Whatever is uttered herein is correct. The oblation offered is meant for *Agni* and it is not for me.

We offer this oblation for *Prajapati*. Whatever uttered herein is correct. The oblation offered is meant for *Prajapati* and it is not for me.

We offer this oblation for *vishvedevas*. Whatever is uttered herein is correct. The oblation offered is meant for *vishvedevas* and it is not for me.

We offer this oblation for *Anumati*. Whatever is uttered herein is correct. The oblation offered is meant for *Anumati* and it is not for me.

1. Svistakrit,
2. Vyahrti Ahutis,
3. Eight ajyahutis,

Thereafter the remaining cooked rice should be put in a press and ghee should be mixed in it. The bride-groom keeping his right hand on it, should pronounce the following *mantras* in mind and should eat a little of that cooked rice :

वीर्यस्यै स्वाहा ॥ इदमन्तर्ये—इदं न मम । ब्रह्मस्यै स्वाहा ॥ इदं ब्रह्मन्तर्ये—इदं न मम ।

वीं विश्वेभ्यो देवेभ्यः स्वाहा ॥ इदं विश्वेभ्यो देवेभ्यः—इदं न मम ।

वीर्यपुत्रस्यै स्वाहा ॥ इदमपुत्रस्यै—इदं न मम ॥

वी० २ । ३ । ११७-१२१

In the place of *utt* in the last mantra the name of the bride should be used in vocative case.

O bride or bride-groom ! I tie your heart and mind with the thread of vital air of which the grain is food, truth is tie and which like a precious stone, operates the bodily limbs. ⁵

O bride or bride-groom ! that which is your heart be my heart and that which is my heart be your heart. ⁶

O bride ! tie you with the cereals which is the 26th of the elements supporting the vital air.

Remaining part of the cooked rice of which the small part was eaten by him, should be given to bride by the bride-groom. When bride has eaten it the bride and bride-groom should take their seats in the *paṇḍurāṅga* keeping their faces in the east. They should perform the *maha samadhyā-gaṇana* of *anantavāda*.

Afterwards performing, *saṅgama*, prayer and *contemplation* of God, *Śaśtriacharya*, *Shankarācarya* as he has been given in the *Saṁnyasaprakaraṇa* the bride and bride-groom should take meal free from saltish and aciditic eatables and enriched with sweet, milk and ghee.

Thereafter, the priests, righteous persons, and the persons who are the participants of the ceremony should be entertained with rice food and then the men be given leave by men and ladies by ladies with due respect and cordiality.

Thereafter, on passing of four hours (to *uttara*) of night the bride-groom and bride arranging their bedding on the ground separately should sleep observing vows and discipline of strict celibacy and this procedure be followed for three nights continuously. They should eat such a kind of meal that even in dream there could not be any discharge of semen bodily. Then in the night of fourth day they should systematically do the ceremony of impregnation. If there is any difficulty on the fourth day they should perform it on another day according to their strength and desire but they should abide firmly in the vows and practices.

of *Brahmacharya* for more days in doing so. They can perform the ceremony of impregnation with systematic procedure on the night as has been mentioned previously in the ceremony of *Garbhadhana*.

Thereafter, on the second or third day the people of the bride-groom party take the bride-groom to their home with respect seating them in a chariot.

If the bride's eyes are moistened with tears when leaving the house of her parents, the following *Mantra* should be pronounced:—

वीर्यं वदन्ति विजयन्ते अन्वरे वीर्यामिषु प्रतिति वीर्यिभुर्नरः ।

नाम पितृभ्यो य इयं सौमिरिरे नयः वलिभ्यो जगयः वरिष्यसे ॥

(ऋ० मं० १० । सु० ४० मं० १०)

O learned persons ! women embrace to attain pleasure only those men who take all trouble to reform the life of their wives, inspire into them the spirit of participating in the *yajna*, obey the great sacred laws of the house-hold life and strengthen its tie and for the continuity of the race of father and mother accept this *Ashrama* of *Grihastha*.

The bride-groom sitting in the chariot keep the bride sitting by his right side and should pronounce the following *Mantras* and make the chariot move:—

पूषा त्वेता मय्यु हस्तगृह्याविषया त्वा प्र बहती रथेव ।

गृह्णामाक गृह्णामी यथातो वक्षिमी त्वं विदधमा वयासि ॥ १ ॥

कुक्षिभुजं ससमिति विदधस्व्यं हिरण्यवर्धं सुभुतं सुचक्रम् ।

आ रोह तूर्वं जन्तस्य लोकं स्वोर्न पत्ये बहतुं कुमुदम् ॥ २ ॥

(ऋ० मं० १० सु० ८१ मं० २६, २०)

O girlie ! your husband who has grasped the hand and has all means to support you, should bring you home. Let these two horses of the chariot carry you comfortably and you reach the home of your husband safely. Like a mistress of the house you have your husband under your influence and direct the establishment of your husband.

O Sualike resplendent girl! you mount on this chariot which is made of wood of *Butea Fendusa* and decorate with the wood of *Bombax Haptaphyllum*, which has various colours, which is decorated with decorating things or ornaments and which has quick moving wheels. You make your going to your husband's house happy and the place of pleasure and comfort.

If in carrying the bride to her husband's house the need arises out to sit in a boat, the following *Mantra* be pronounced prior to sitting therein.

सामन्तरी त्रिभु व सप्तमुत्तमस्य व नरस्य सप्तमः ।

O worldly people! if you have to cross the river which is full of stones and has risky currents, you invite all your courage, keep your feet firm and cross it. In getting out of the boat the following *Mantra* be pronounced:—

सप्त सप्तम वे सप्तमोत्तमः त्रिभुवमुत्तमस्य सप्तमः ॥

[सू. ४० । १० । सू. ४१ । मं. ४]

We leave all the inauspicious things in the boat and get out from it to obtain the auspicious wealth like grain etc.

If in the way there happen to come the cross of paths, river, fear of wild beasts, thief etc., dreadful places, the land full of breaches and dips, grove of tall trees and cremation ground the bride groom pronounce the following *Mantras*:—

सा विषय सविस्मयी व साविस्मयी सप्तमः ।

सुनेविस्मयीसप्तमस्य सप्तमः ॥

[सू. ४० । १० । सू. ४२ । मं. ४२]

Whoever of the wicked may come in the way of this couple, might not come. The enemies who lurk the men travelling on the easy paths surmounting the unpassable one, may, by God's grant, flee away.

If in the way* any part of the chariot occupied by this

couple breaks out or any unexpected calamity breaks through, the couple may stay at any good place. They should offer the four oblations of ghee with the *Vyahrti Mantras* mentioned in the *Samanya-prakarana*. Afterwards they should sing the song of *Mahavanderya* as it has been described in the *Samanya-prakarana*.

When the chariot carrying the bride and bride-groom reaches at the front of the house of the bride-groom a cultured, *Brahmini* or family lady who has child and is enriched with her husbandship should come before the chariot and holding the hand of bride make her get down the chariot with the bride-groom and take her to *Sabhamandap* with him. The bride-groom reaching at the door of the *sabhamandapa* should have a glance on the people who have come for this purpose and pronounce the following Mantra:—

पुष्पङ्गुलीरिवं वयूरिवां लभेत् वयस्य ।

लीलाव्यवसर्गे वरदावावसर्गे वि वीर्यम् ॥

[अ० मं० १० । सू० ८५ । मं० ३३]

This has been translated previously in the *Vivah Sanskara* in its context. The other comes bless with the following sentences:—

ओं लीलाव्यवस्यु । ओं वयस्य वयस्यु ॥

Afterwards the bride-groom take the bride into the *Sabhamandapa* having pronounced the following Mantra:—

इह त्विदं वया ते समुज्जतावस्थित्युहे महोदरस्य प्राप्नुहि ।

वया वया तस्य १ त वयावया त्विरी विवस्य वयाव ॥

(अ० मं० १० । सू० ८५ । मं० ३३)

May your happiness flourish here in this home. O bride ! with progeny, you always be alert in this house or in this *Ashrama*, you unite your body with this husband of yours. O bride and bride-groom you praise each other till attaining old age.

Afterwards the bride and bride-groom should come near

the *Kunda* which has been previously prepared. At this time the bride-groom pronouncing the following *Mantra* should seat the bride on the wood-seat or the seat made of grass in the west of the *Kunda* on his right keeping her face eastward:-

श्रीम् इह वासं वृक्षान्मनिसुखम् इह दुरयः ।

इहो नृपसुखीकरोति पुनः विपिनम् ॥

उपस्थं० श्री० १० । १२० । श्री० १९

May the cows grow in numbers in this house, may here grow innumerable horses and also increase the number of men. May I the supporter of this house remain here well maintained giving thousands to others in alms.

Afterwards the both of them should do three *Achamanas*, water sippings with the *Mantras* श्रीम् अक्षतमस्तु० etc. One *Achamana* be done with one *Mantra* only.

Afterwards according to the procedure prescribed in the *samanvayaprakaraṇa* the fuel in the *Kunda* be arranged and *Agnyaadhana* be performed. When the fire is ablaze in the *Kunda* ghee should be washed and pured on it. Then the procedure of *sandadhana* be performed. Afterwards *Agharajyashlagashtu* four in number, *Vjantari Athu* four and eight *Ajvatantis* totalling 16 in all, should be offered. These oblations be offered by bride and bride-groom. Afterwards they should perform the chief *Aoma* by the following *Mantras* and only one oblation by one *mantra* totalling eight in all be offered.

श्रीम् इह वृष्टिः स्वाहा ॥ इहमिह पृथ्वी-दुहन्तं वयम् ॥ १ ॥

श्रीम् इह स्वर्गः स्वाहा ॥ इहमिह स्वर्ग-दुहन्तं वयम् ॥ २ ॥

श्रीम् इह रजिः स्वाहा ॥ इहमिह रजस-दुहन्तं वयम् ॥ ३ ॥

श्रीम् इह रसस्य स्वाहा ॥ इहमिह रसस-दुहन्तं वयम् ॥ ४ ॥

श्रीं वयि वृष्टि स्वाहा ॥ इहं वयि पृथ्वी-दुहन्तं वयम् ॥ ५ ॥

श्रीं वयि स्वर्गः स्वाहा ॥ इहं वयि स्वर्ग-दुहन्तं वयम् ॥ ६ ॥

श्रीं वयि रजः स्वाहा ॥ इहं वयि रजस-दुहन्तं वयम् ॥ ७ ॥

श्रीं वयि रसस्य स्वाहा ॥ इहं वयि रसस-दुहन्तं वयम् ॥ ८ ॥

(श्री० श्री० १० । १२० । १५)

May tolerance and constancy reign here in this house. Whatever has been uttered herein is true. The oblation offered is meant for *Ihadhriti* and not for me.¹

May unity in family reign here in this house.....2.

May enjoyment reign here in this house3.

May you enjoy pleasure here O bride ! in this house. 4.

May there reign tolerance and firmness in me. 5.

May the sense of unity prevail in me.....6.

May there reign pleasure and enjoyment in me.....7.

May you enjoy pleasure in me, O bride !.....8.

Afterwards the four oblations, one by each *mantra*; should be offered with the following *Mantras*:—

ओम् धा न प्रजा जगत्सु प्रजापतिराग्रहात् सत्यसत्यम् । सप्तर्षिः
पतितोऽसौ विष्णुः स नो भव द्विष्ये न सप्तर्षिः स्वाहा ॥ इव सूर्याय सावित्री-
इदम् नमः ॥ १ ॥

ओम् अथोरसकृपयतिष्ठेति सिता सप्तर्षिः पुत्राः सप्तर्षिः : ओरसुर्वे
कामा स्वीया सत्यो भव द्विष्ये न सप्तर्षिः स्वाहा ॥ इव सूर्याय सावित्री-इदम्
नमः ॥ २ ॥

ओम् इमां त्वमिह ओम् : सप्तर्षिः सप्तर्षिः कृन् । वसन्तो पुत्राः सप्तर्षिः
पतितोऽसौ विष्णुः स नो भव द्विष्ये न सप्तर्षिः स्वाहा ॥ इव सूर्याय सावित्री-इदम् नमः ॥ ३ ॥

ओं सप्तर्षिः सप्तर्षिः भव सप्तर्षिः सप्तर्षिः नमः । सप्तर्षिः सप्तर्षिः भव
सप्तर्षिः सप्तर्षिः स्वाहा ॥ इव सूर्याय सावित्री-इदम् नमः ॥ ४ ॥

(४० मं० १० । सू० मं० ४३-४६)

O bride ! May God who is just and merciful, till our old age make our children cultured, so that we may attain great happiness. All the ladies of the house keep delighted to all You attain pleasure and enjoyment in the family of mine, your husband. May you be source of happiness to our bipeds and our quadrupeds. Whatever has been uttered herein is true. The oblation offered is meant for *Surya Savitri* and it is not for me ।

This *Mantra* has been translated in the *Vivaha Sanakara* in its context. 2.

O strong and mighty bride-groom ! you are enriched with virile power and make this bride happy and bearing offshoots. You have only ten childre in your wife, not more. O bride ! you also do not desire more children than ten and be content with them counting the husband as eleventh. If you desire more progeny than this you would produce children of short life and deprived of genius and you whould also become short-lived and diseased. Therefore you do not procreate more progeny.

The meaning of the sentence *एतदेवामं दृष्टि* will be different in the context of *Niyoga*. As God has given commandment for a husband to produce ten children in his married wife in the same manner He has given the commandment for a married lady to have ten children with the married husband or the husband of *Niyoga* after becoming widow. One woman should marry only one man at a time and one man only one women at a time and this is the sanction (of *shastra*). As a women, after being widow can have progeny through the tradition of *Niyoga* so a man can also have children through *Niyoga*. 3.

O bride ! you, in the house of my father who is your father in-law deal impartially and shine like an empress. You enjoy also this status having affection in my mother who is your mother-in-law. Having affection in my sister who is your sister-in-law you shine like empress. You also have affection in my brother who is your brother-in-law and shine like an empress. You have affection in all without any opposition and that is what I mean to say.

Afterwards one oblation of *svistakriti*, four oblations of *Vyahriti Ahuti*, and one oblation of *Prajapatyahuti* should be offered, as has been prescribed in the *Samanya prakarana*.

The bride-groom add bride should eat curd pronouncing the following *Mantra*—

समञ्जस्तु विन्दे देवाः सभापो हृदयामि नौ ।

सं वासतिवा सं वाता तनु वेन्द्री वसामु नी ॥

(अ० मं० १० सू० २२ । वं० १७)

The translation of this *mantra* has been already given in the *Vivaha Sanakara* in its context.

Afterwards the bride-groom and bride should offer their obeisance to father and mother of the bride-groom, and old people pronouncing the following sentence:—

बहू भो वसिवावसामि ॥

(गोवि० २ । ४ । ११)

Thereafter they decorated and dressed, sit on the nice seat and singing *Vanderyagana*, at once perform the contemplation God as it has been given in the *Samanyaprakarna*. At that time the ladies and gents who have come to grace the occasion should meditate God with concentrated mind and the bride and bride-groom tell to father, mother and *Acharya*.

ओं स्वस्ति भवन्तो वसामु ॥

(आश्वला० सू० मं० १ । वं० ८ । स० १३ । ५३)

"Kindly you all recite the *svastivahanam*."

Afterwards father, *Acharya* and *Purohita*, if they are learned and in their absence only bride and bride-groom both, if they are learned or the knower of *Veda* should recite with interest. *Svastivachana matras* have been given in the *Samanyaharana*. After the recitation being finished the men and women who have come to participate in the function should pronounce this sentence:—

ओं स्वस्ति, ओं स्वस्ति, ओं स्वस्ति ॥

Thereafter the men holding this function, father, uncle.

*More excellent than this is *वसने* which has been written in the *Vedas* and is useful daily salutation between father and son, disciple and preceptor. In the morning and evening or when ever in a function there is a meeting this *वसने* should be applied for the purpose of exchanging salutation.

brother etc. of the bride-groom should give leave to the gents with due respect and mother, aunt, etc. to ladies.

Afterwards if due to some special reason the impregnation ceremony could not be held in the house of father-in-law the bride and bride-groom leaving the saltish food and carnal desires and observing the disciplines and vows of celibacy should hold impregnation ceremony on the fourth day from the date of marriage according to the procedure prescribed in Garbhasthana ceremony. If on that day the time for impregnation is not suitable they should do it on any other day. If the bride-groom has come from other place for the purpose of marriage the impregnation ceremony be performed at the place where he stays.

Then husband, mother-in-law, father-in-law, sister-in-law, brother-in-law, wife of brother-in-law, wife of elder brother-in-law and other members of the family should respect the bride. They should always deal mutually with affection and exchange of sweet words between them. They should keep the bride content with dress and ornaments and the bride also should keep them delighted and pleased with her dealings. The bride-groom should treat the bride in conformity to the vows and promises of *Putravarta* and wife should also treat her husband according to the vows of *Putravarta*. The bride-groom should always be carefully aware in the service and pleasure of his wife and wife always should be obedient to her husband with her fair conduct and dealings.

Now we would prescribe the procedure of house-hold sacrament

The house-hold sacrament is that in which the practice of philanthropy according to one's circumstances is adopted to attain the worldly and ultra-mundane happiness after marrying and in which the prayer and meditation of God at fixed time, house-hold duties, to employ ones mind, body, wealth in the righteousness and procreate progeny according to the dictates of *dharma* are duly performed.

The authorities on this subject:—

श्रीमो बभ्रुव्रजवदिकनास्तामुना वरा ।

सुर्वा वाप्ये शंतनीं नमसा तक्षिता वदात् ॥ १ ॥

इहैव स्तं वा भि दीप्तं विवचनामुर्ध्वमुत्तम् ।

श्रीकली दुर्धर्मस्तुभिर्मोहनामी स्वस्तकी ॥ २ ॥

(अ० की० १४ । सू० १ । अ० ६, २२)

The bride-groom, tender in constitution, desiring meritorious bride and the bride desiring the bride-groom should acquire knowledge with the observance of celibacy and both of them be compatible in good quality, action and nature. God, the creator of the universe provides a husband with a wife who is brilliant like the rays of sun and is beautiful and meritorious and praises her husband. He provides the bride with a husband who is similarly and perfectly matchful to her. That is, the match of bride-groom and bride is to be attained with a great good luck. 1

O women and men! I, the Almighty God issue this command to you that you both abide by the vows you have taken previously in your marriage. You never deviate from these vows. You attain a long life, not short of hundred years obeying the rules of disciplined co-habitation without spoiling the semen in vain and according to the law of *dharma* play your role accompanied by sons, grand-sons and owning own good house, lead the life of house-hold with delight and happiness. 2

पुण्ड्रिकां जगदीशं पुण्ड्रिकां कृष्णं ।
 स्वीयं जगदीशं च पुण्ड्रिकां विजयं ॥ १ ॥
 जगदीशं जगदीशं विजयं स्वीयं पुण्ड्रिकां जगदीशं ॥ २ ॥
 वा पुण्ड्रिकां पुण्ड्रिकां जगदीशं जगदीशं ।
 जगदीशं जगदीशं जगदीशं जगदीशं ॥ ३ ॥
 वा रीतिं जगदीशं पुण्ड्रिकां जगदीशं जगदीशं ।
 पुण्ड्रिकां पुण्ड्रिकां पुण्ड्रिकां जगदीशं जगदीशं ॥ ४ ॥
 (जगदीशं - जगदीशं १५ । पुण्ड्रिकां - १५, १६, १७)

O bride! you performing righteous and auspicious deeds, keeping away from evils and sorrows, possessing cleverness and sincerity in domestic affairs and enjoying happiness become pleasure-giving to your husband, father-in-law and mother-in-law and enter into those houses enjoying delight }

O bride ! you become the source of pleasure to your husband, to your father-in-laws etc and people of your house. You make happy all this subject and be engaged in their protection. 4

The young women of malignant conscience and also the old ladies of this place grant vigour to this bride and thereafter go to their houses not to return again. }

O bride ! you having a delightful sound sleep on the bed, procreate children for this husband and you educated well, rise always very early like the splendour of the sun which is the first light of dawn and always be alert like the dawn-light in your work and duties. 6

शेषा कथं न्य कथयन्तः कथीः कथयन्तः कथं कथयन्ति ।
 मुनयः नारि विदुषाणां यज्ञिनां ब्रह्मज्ञीनां कथां न्य कथयन्ति ॥ ३ ॥
 न्य विदुषाणां यज्ञिनां ब्रह्मज्ञीनां कथां न्य कथयन्ति ।
 कथयन्तः कथयन्ति कथयन्ति कथयन्ति कथयन्ति कथयन्ति ॥ ४ ॥
 न्य कथयन्तः कथयन्ति कथयन्ति कथयन्ति कथयन्ति कथयन्ति ।
 न्य कथयन्तः कथयन्ति कथयन्ति कथयन्ति कथयन्ति कथयन्ति ।
 न्य कथयन्तः कथयन्ति कथयन्ति कथयन्ति कथयन्ति कथयन्ति ।

[संस्कृत- भाषा । पृ. २ । अ. १९, २०, २१,]

O bride ! as learned men, at first, in this house-hold life won

their wives and had contact of their bodies with the bodies of their wives in the same manner you beautiful, securing all respect, meeting your husband become the mother of children like the splendour of the sun. 7

O women and men ! you are the procreator of children so you produce good progeny observing the rules of timely impregnation. You are to be mothers and fathers so you follow the procedure of timely impregnation in mixing your semens through co-habitation, O man ! you as the husband of this woman like the other husbands who have wives promote her position with progeny and you both procreate children in this household life, bring them and acquire wealth with perseverance. 8

O man ! you are the strengthener. You inspire into this lady well-wisher of you and your family the spirit of procreating children. This woman is such an entity in whom the men sow semen-seed, who desiring progeny spread her thighs towards her husband and in whom the husband like you and us thrust organ with the desire of children. 9

स्वोपाशोमेरिषि बुध्यमानो हतानुरी महता मोदमानो ।

मुगु मुमुक्षो मुग्धी तराको मोबाबुबलो विनतली ॥ १० ॥

इहेमाविन्द तं मुग्ग बकावाकेव हन्वती ।

प्रजयेमी स्वस्तकी विद्वन्नायुर्वर्गमुत्तमम् ॥ ११ ॥

जमवन्ति नाशकवः पुमिवन्ति मुदागवः ।

अरिष्टान् सत्वेवहि बृहते बाजसातये ॥ १२ ॥

अथर्व० का० १४ । सु० २ । मं० ४३, १४, ७२

O women and man ! as the sun comes into rise from splendour dawn in the same manner you both coming the house full of prosperity and happiness, chearing with smile and delight, pleased with love and affection, treading on the path of piety, having good progeny, possessing nice houses and leading a good life succeed in discharging the duties of household life. 10

O learned man or the King ! you make such rules and regulations in the society and state that woman and man should

enter into married life according to the dictates of the scripture as has been mentioned in the *Valarembha Samakara*. No one could violate the rules laid down for marriage affairs. You instruct and educate them to observe the discipline of *Brahmacharya* to acquire knowledge to enter into married life and live the house-hold life with love as the pair of *Anus Caesaris*. Both of them attain the full longevity of life with children enjoying all sort of happiness. 11

O people ! As the men and women engaged in imparting education and disseminating knowledge procreate children and desire the birth of son so we both have and we preserving our vitality and strength be always ready for attaining scientific knowledge, grain etc for the purpose of philanthropy and giving aims. So that our children become good and virtuous 12

ॐ पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं ।

पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं ॥ १३ ॥

अर्थ - ॐ पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं ॥ १३ ॥

पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं ॥

अर्थ - पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं ॥ १४ ॥

अर्थ - पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं ॥ १५ ॥

O wife ! You having the knowledge of domestic affairs and brilliant in intelligence come to my houses for living till hundred autumns. At my wife, the mistress of the house you attain long life and know properly the method of it. May God, the creator of all and the giver of all fortunes fulfil your desires to enable you and me to live in advancement and happiness. 13

O ye mankind ! I ordain for you to have concordance in your heart, unanimity in your minds and freedom from hatred in your dealings. Everyone of ought to love one another in every way just as the inviolable cow loveth the calf which she hath born. 14

पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं ।

अर्थ - पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं ॥ १६ ॥

मा भ्राता भ्रातरं द्विजन्ता स्वभारतुल्य स्वता ।

सम्यग्भवः सतात पुत्रा वाचं वरत मन्त्रा ॥ १६ ॥

अथर्व० का० ३ । सू० ३० । मं० २, १ ॥

येन देवा न विद्वन्ति नो न विद्विषते मित्रः ।

सत्कुलो ब्रह्म नो गृहे संतातं पुत्रयेभ्यः ॥ १७ ॥

अथर्व० का० ३ । सू० ३० । मं० ४ ॥

व्यावृत्तमिदमित्येनो मा मि वीष्ट संराघयन्तः सत्पुत्राश्चरन्तः । कस्यो कस्यस्य

वत्पुत्रं वरन्त एत सन्नीचीनाम्बः संमनसत्कुलोनि ॥ १८ ॥

अथर्व० का० ३ । सू० ३० । मं० १ ॥

समानी ब्रवा सह बोध्यमानः समाने योग्यं सह नो युज्यन्ति ।

सम्यग्बोधिं सर्वतारा नमिमिवाहितः ॥ १९ ॥

सन्नीचीनाम्बः संमनसत्कुलोभ्येकं बुध्यन्तसंबन्धनेन सर्वात् ।

देवा इवामृतं रक्षमाणाः सायंश्रातः सीमन्तो नो ह्यस्तु ॥ २० ॥

अथर्व० का० ३ । सू० ३० । मं० ६, ७ ॥

Let the son be obedient to his father and in accordance with the mind of his mother. Let the wife speak to her husband calm gentle and sweet words, as honey. 15

Neither a brother should hate his brother nor a sister should be unkind to her sister, you ought to speak to others most gently being united in your mind and keeping the same ideal before you. 6

That path of the *vedas* I ordain in your home against which the enlightened persons never go nor do they bear hatred towards one another, so that it may serve as leading principle for all men. 17

O ye mankind ! who are respectful to the elders possessing noble hearts, friendly in your understandings of acquiring wealth and walking in the same path bearing in the common yoke together, be never dissuited with one another come I make you one-intentioned and one-minded let each one of you speak sweetly to the other, 18.

Let your place of drinking water be common and let the partaking of your food be together as I yoke you to a common yoke, worship Agni (the Self-refulgent God) all of you together attaching yourself to Him) just as the spokes are attached to the nave of the chariot all round. 19.

(O ye mankind !) I (God) enjoin on all of you to be mutually helping one another, to be united in your mind and to have common ideal of life for benefitting one another. Like the enlightened persons whoever take care of the immortal principle (in their life) may the friendly feelings amongst you increase morning and evening. 20.

सर्वेभ्यः समानं पानं समानं विना नृपे विना ॥ १९ ॥

सर्वेभ्यः समानं भोजनं समानं विना नृपे विना ॥ २० ॥

सर्वेभ्यः समानं पानं समानं भोजनं विना नृपे विना नृपे विना ॥ २१ ॥

सर्वेभ्यः समानं पानं समानं भोजनं विना नृपे विना ॥ २२ ॥

O women and men ! (God) ordain you that you should be united with labour, austerity and the knowledge of the *Vedas* and Divinity. You always be engaged in earning wealth and remain active in impartial conduct, the justice. 21

You be surrounded with righteous deeds on all sides, equipped with the wealth which is the beauty of the life and you be always enveloped with fame. 22

You possessing grain etc. engage yourself in benefit of others, always be ready in accepting truth, the root of the faith. Preserve yourself with observance and practice of *Brahmacharya* and the pledge of speaking truth. You gain fame in the service of learned men, attainment of knowledge of the various arts and in giving good qualities to others. By the dint of these actions and practices you attain the worldly pleasure and live in happiness till death. 23

सर्वेभ्यः समानं पानं समानं भोजनं विना नृपे विना ॥ २४ ॥

सर्वेभ्यः समानं पानं समानं भोजनं विना नृपे विना ॥ २५ ॥

O man ! You attain energy and vigour and its means the power and might and their means the tolerance in the cases of praise, abasement, loss, profit, sorrow etc. with its means, straight with its means, truth-speaking, sweet speech and dealings according to it, calm and righteous conscience, purity of soul and control over limbs, the wealth and the right effort to earn it, and impartial just act i. e. the *dharma* as mentioned in the *Veda*, its means and translate them into your action. 24

सङ्घः च ज्ञानं च राष्ट्रं च विस्तारय विधिवत् प्रसारय सर्वथा शक्तिं
च ॥ २४ ॥

मानुष्यं कर्म च नाम च कीर्तित्वं प्राणव्यापकं च सत्त्वं जीवं
च ॥ २६ ॥

ब्रह्मसूत्रसंभाषणं नाम्नाम् यद्भारतं यत्तावन्नेष्टं यद्दूर्गं यद्भक्त्या यद्भक्त्या ॥ ३७ ॥

अथर्व० का० १२ । सू० ५ वं० ८-१०

O house-holders ! You always do the deed guided by the sense of—the humanity accomplished with perfect knowledge and virtues and *Brahmanatva* full of tranquility, control over organs, the *Kshatriyatva* celebrated with knowledge, virtues and bravery, the state and its just administration, good subject and its progress, the vigour accompanied by good learnings, health and strength of body and soul and their advancement, fame and the means of its acquisition, the ponderance of learnt sciences and their continuous study and the acquisition of wealth, its protection and its utilization in the cause of philanthropy. 25

O women and men ! you prolong your life and do righteous act throughout the life, renouncing passionate attachments, ill-debting, diseases and unrighteous dealings make your nature good and also put on dresses and ornaments. You bear good name as has been written in the *Namakarana Samkara*, also obey the rules prescribed for that. Always earn fame through practice of good actions and always keep away from re-crimations and abusement. For long time you live and take debt etc. suitable to longevity of life. Collect means to get freedom from

pains and sufferings and pave ways for this sake. Always utilize the ways and means of perception, conjecture, similarity and authority in deciding the problems.²⁶

O house-holders ! you always take and use to take nice clean water, milk with carefulness of its purity etc. you take ghee, milk, honey etc. and use them with almost care. Eat cooked and prepared cereals with nice palatable pulse, vegetable, curry. You speak truth and try everyone to speak truth, you believe in truth and try that everyone believe in truth, perform yajna and encourage everyone to perform yajna, collect the articles for yajna and make tanks, gardens for recreation etc. and encourage others to materialize such works. Procreate children, bring up them and make them advanced and inspire spirit in others to do the same. Always domesticate the animals like cows etc. and promote the cause of their protection and increase and encourage others also for this purpose.²⁷

पुंसोमेवैव सर्वानि विधीयन्तेऽर्च्यं यथा :

एवं त्वयि नाश्वेतोऽस्मि न सर्वं निष्करोमहे ॥ १ ॥

मनु० सू० १० । अ० २ ॥

I (God) enjoin on the men that everyone strong in body desire to live hundred autumns performing unattached noble deeds. He should not become lazy and drowsy. In doing such good deeds the deeds of sin do not mix with the man and you never become attached in sinful acts. The noble and unattached actions do not bear any pain in their fluctuation. You men and women both becoming active for always do excellent deeds and promote cause of yours and other's progress.¹

Again the women and men should always desire and act in conformity to the spirit of following these Mantras -

पुंसवः न्य पुंसवः प्रजापिः स्वाँः पुंसोरो वीरैः पुंसवः सर्वैः

सर्वं प्रजा मे वसिष्ठं न्य वसुध मे राष्ट्रपते विष्णुं मे वसिष्ठ ॥ २ ॥

पुत्रा वा विधीत वा देवकपुत्रं विष्णवे एवमि :

सर्वं विष्णुः पुंसवः पुंसवः पुंसवः कलशः श्रीकृष्ण ॥ ३ ॥

मनु० सू० १ । अ० १३, १४ ॥

O Woman or Men ! I, with relation of your and mine own enjoying bodily, sonorous and mental happiness, i.e. three kinds of happiness, become the parent of children with the procreation of excellent progeny. May I become attached with good brave children or men accompanied by our children, brothers, relatives and servants. May I have all the vigour accompanied by the means of vigour. O brave and gentle person amongst men ! protect my children. O praiseworthy one ! please protect my animals. O merciful one ! you preserve and save grain etc. for me. O lady ! you always preserve my children, my quadrupeds and my grain etc.¹

O house-holders ! you never hesitate in entering the household life according to the scriptural procedure prescribed for the same and never tremble in fear in this matter. You become celebrated with good qualities like education etc. and enjoying house-hold life come to us, the learned men who are busy in righteous speech and acts. You support us with food, drinking juice, clothes etc. your house-hold life is good. O lady of the house ! as I delighted in mind, delighted in mood and possessed of excellent intellectual power and having plenty of grain come to you and you, O my parents ! in the same manner become pleased with me and deal with me.²

देवान्येति ब्रह्मण्येव सीमन्तो बहूः ।

गृहानुप ह्ययमेहे ते नो जातानु जाततः ॥ ४ ॥

उपहृता इह पात्र उपहृता सजावय । सर्वो जन्मस्य सीमान उपहृतो
गृहेष्वनः । सीमाय च शान्त्यै ब्रह्मणे लिखे शान्त्यै संनो शयोः ॥ ५ ॥

बभू० अ० ३ । अ० ४२, ४३ ॥

O house-holders !

We, the learned persons praise and call affectionately near us those house-holders whom the man living in the country other than his own remembers, in whom everyone finds great affection, genial attitude. Let these house-holders know us who are acquainted with them. We, the sanyasins and you, the

house-holders unitedly concert our efforts in the attainment of worldly and non-worldly progress and advancement.⁴

O house-holders ! in our houses we should make effort in the way so as the cows be available, so as the goats and sheep be available, so as the substantial quantity of grain be available. I, the preacher or the ruler approach to you in this house-hold life for your safety and peace. I and you both attain happiness and pleasure of worldly nature and of unworldly nature and we always promote the pleasure of others.⁵

समुद्रो जलं वा जलं वा जलं जलं नदी नदी ।

वृक्षमिव पुत्रो विपुलः सत्त्वान् नदी नदी ॥

वयं हि नदी नदी नदी नदी नदी नदी ।

सत्त्वान् नदी नदी नदी नदी नदी नदी ॥

[सु- ४. ३. श्लो. १०, ११]

Surely the happiness and prosperity prevails in the home where the husband is contented with his wife and wife with her husband and the state of quarrel prevails otherwise in the house where the both are not at good terms.¹

If the wife has not affection with her husband and does not make him delighted there never rises up the inclination of passion in the husband and absence of this causes the childlessness. If still there come issues they enjoy very short life.²

विपुलः पुत्रो विपुलः पुत्रो विपुलः पुत्रो विपुलः ।

सत्त्वान् नदी नदी नदी नदी नदी नदी ॥

[सु- ४. ३. श्लो. १२]

विपुलः पुत्रो विपुलः पुत्रो विपुलः पुत्रो विपुलः ।

सत्त्वान् नदी नदी नदी नदी नदी नदी ॥

वयं नदी नदी नदी नदी नदी नदी ।

सत्त्वान् नदी नदी नदी नदी नदी नदी ॥

विपुलः पुत्रो विपुलः पुत्रो विपुलः पुत्रो विपुलः ।

सत्त्वान् नदी नदी नदी नदी नदी नदी ॥

आमयी वानि मेवानि सनत्सवतिपुत्रिताः ।

तानि कुत्साहतादीन् विनश्यन्ति सनन्ततः ॥ ७ ॥

[मनु० अ० ३ । वनी० २२-२८]

If the husband does not please his wife the whole family becomes displeased because of her displeasure. If the wife is pleased with her husband the whole family seems to be pleased.³

The father, brother, husband and *Devarah*, the brother-in-law of the bride should give due respect to daughter, sister, wife and sister-in-law, the wife of the brother. That is, they should keep them contented and delighted with sweet speech, food, cloth, ornaments. Those who desire the good should never give any pain or trouble to ladies.⁴

In the family where the women are adored i.e. given due respect abide and arrive good qualities, good pleasure etc. and good progeny and in the family where these women are treated otherwise or are not respected all the acts and efforts of prosperity become infructuous, this should be borne in mind.⁵

The family in which women are pinched and perturbed by the bad acts of their husbands like prostitution or other kinds of deboucherous deeds, goes downward to destruction. The family otherwise where the ladies are delightful and happy by the good acts of their husbands, enjoys all sorts of progress and advancement.⁶

The house and family in which the women being dissatisfied and ill-treated use the words of malediction and imprecation to house-holders, fall to degeneration and destruction on all sides like the army of persons poisoned through artistic means.⁷

सत्यादेताः सदा पुण्या पुण्याच्छावनासर्गैः ।

पुत्रिकार्थनरैर्विष्य सत्कारेभ्यस्तदेव ॥ ८ ॥

[मनु० अ० ३ । वनी० २६]

Therefore it is obligatory to the persons desiring good and prosperity to keep always these women well-treated respected

and delighted with ornaments, clothes, food and juice etc. on the occasion of respect and festivity.⁹

तदा स्त्रियस्या कामं भुक्त्वैव वसता ।

भुक्त्वपि कदाचित् तदा वसन्त्युत्तमा ॥ २ ॥

[सू. ३. २. श्लो. २३]

The woman should always be engaged in the homely affairs with pleasure and veined action and should always be ready and glad in dealing with and managing expenditure etc. of cooking the food, pots, cloth, the homely hospitality, family & mass etc.⁹

द्वारवाचस्य शीतेऽपि न भुङ्क्ते भोजनम् ।

उत्तमं शीतः शयनः श्री शीतं भुङ्क्ते ॥ ३ ॥

[सू. ३. २. श्लो. २४]

Many women having bad habits and deeds attained, attain and would attain excellence in this world by the good qualities and characteristics of their husbands. If the men are good the women become good, if the men had the women bad. Therefore it is the duty of men to become good by themselves and make their wives good and excellent.²⁰

ब्रह्मार्थं स्त्रियाणां पुत्रार्थं पृथग्विधाः ।

विश्वविद्यालय विदुः न विवेकीयिष्य कदाचन ॥ ११ ॥

उत्तमसमस्तस्य उत्तमं पृथग्विधाः ।

ब्रह्म शीतवाचस्य उत्तमं श्री शीतवाच ॥ १२ ॥

उत्तमं उत्तमविधिं पुत्रं न रतिवाचः ।

द्वारवाचस्य उत्तमं विदुः पृथग्विद्यालय ॥ १३ ॥

[सू. ३. २. श्लो. २५-२७]

तदा तान् उत्तमविधिं शीते उत्तमवाचः ।

तदा पुत्रवाचस्य उत्तमं श्री शीतवाचः ॥ २४ ॥

[सू. ३. २. श्लो. २७]

The women in the house-hold life are for the production of

progeny, O man ! they are the fortunes of the house, they are able to be adored, i.e. respected and the light of homes. They are treated to be the wealth of the house as there is no difference between Lakshmi, the weal, the beauty, wealth and women.¹¹

The lady of the house is the direct managing authority of the production of children, their bringing up and the worldly affairs that is the affairs of house-hold life.¹²

The function of producing progeny, discharge of religious duties, good service, pleasure, the happiness of self and parents—all these are under the control of woman.¹³

As the support of air serves the purpose of the living of creatures so the house-hold life give shelter and protection to the persons of all the other *Ashramas* like *Brahmacharya*, *Vanaprastha* and *Sannyasa*,¹⁴

इत्यात्मबोऽन्नाद्यनिषी दानैरानेन चान्द्रहम् ।
 गृहस्थेनैव धर्म्यो तस्माद्व्येष्टाश्चो गृही ॥ १५ ॥
 स तं धार्यः प्रयत्नेन स्वर्गमसावलिच्छता ।
 बुधं वेहेच्छता मित्रं बोऽन्नाद्यो दुर्धमेन्द्रियैः ॥ १६ ॥

[मनु० अ० १ । श्लो० ७८-७९]

सर्वेवापि धर्मेणैवैवस्तुतिविश्रान्तः ।
 गृहस्थ उच्यते श्रेष्ठः सः मोक्षेताम् विवर्ति हि ॥ १७ ॥

[मनु० १ । ८१]

Because of giving protection through gift and grain etc. to the persons of three other *Ashramas* daily the house-holder is holder of excellent *Ashrama*.¹⁵

O men and women ! if you desire *Akshaya**, an indestructible or eternal happiness of emancipation you enter competently

*Here Akshaya stands to mean the long period of salvation which is fixed in length of time. It does not stand in the sense of eternal. The happiness of salvation is not mixed with pains. It is not like the carnal happiness.

into the life of house-hold which is not acceptable by the men of weak organs and men deprived of wisdom.¹⁶

According to the authority of *Veda* and *Smritis* the house-hold life is most excellent among all the *Ashramas* as it fosters the *Ashrmas* of *Brāhmacharya*, *Vanaprastha* and *Sannyasa*.¹⁷

उवा नदीनाः सर्वे समरे गतिं लब्धवन्ति ।

तदेवावन्तिः सर्वे गृहस्थे गतिं लब्धवन्ति ॥ १८ ॥

[समु० अ० १ : श्लो० १०]

उवासी मे गृहस्थाः परमात्मगुह्यम् ।

तेन मे ब्रह्म समुक्तं समस्तमाविर्भावितम् ॥ १९ ॥

आत्मनोऽप्यसौ आत्मनोऽप्युक्तमाविर्भावितम् ।

उवासीदुपमां गृहस्थीति द्विमे अमे अयम् ॥ २० ॥

[समु० अ० १ : १०५, १०६]

वायुमिवो विह्वलन्त्या दीपवातीत्याम् अयम् ।

द्विदुष्यां समुत्पत्तिश्च वायुमात्रं वापि वायवेति ॥ २१ ॥

[समु० अ० ४ : श्लो० १०]

O men ! As the rivulets and rivers fall in the ocean to find their final resort in the same manner men of all the *Ashramas* other than that of *Grīhasthashrām* go to house-holder and get support and means.¹⁸

The foolish house-holders who enjoying the life of a *Grīhastha* desire to take their meals etc. in the house of others become after death the animal of the men who give grain etc. in gift as they are the doers of the sin of *Pratigraha*, the acceptance of something without doing anything for the good of giver. To accept food etc. from others is allowed only for guests not for the house-holder who is not in the position of a guest.¹⁹

When guests come to a house-holder he should give them due respect with the provision of seats, resting place, food, going after them with respect and sitting near them in conformity to their superior, middle and inferior rank and positions and should always be aware of such specific courtesy.²⁰

He should not give even lip-barren respect to hypocrites who discard the *Vedas*, do not believe in *Veda*, God and *Dharma*, are engaged in doing impious acts, are violent, brutal, indulged in false arrogance, vain-hair-splitters, engaged in taking the things of others by cheating and bamboozling others like a heron and like guest in disguise.²¹

दशकुमारं वरं दशकलसो भवः ।

दशव्यक्तसो वेशो दशवेससो नृपः ॥ २३ ॥

[मनु० अ० ४ । श्लो० ८१]

न लोकवृत्तं वर्तेत वृत्तिहेतोः स्वयंजन ।

अभिहृत्यमलं दुष्टा जीवेद्वाह्यजीविकाम् ॥ २३ ॥

[मनु० अ० ४ । श्लो० ११]

सत्यधर्मयुक्तेषु जीवे संभारमेतदा ।

शिष्यादिषु शिष्याहर्णेन वाग्वाह्वरसंयतः ॥ २४ ॥

परित्यजेत्सर्वकारी यो स्वातां धर्मवर्जितौ ।

धर्मं वाग्वाह्वरसं लोकविद्वन्मते च ॥ २४ ॥

[मनु० अ० ४ । श्लो० १७२, १७३]

The ten slaughterings are equal to wheel i.e. the profession depending on wheel like wheel-potters and the carting etc. ten wheel is equivalent to one *Dhvaja*, the earning of living by distillery or the washer-mans' profession, ten *Dhvaja* is equivalent to *Vesha*, that the earning of living in decorated and prostitution house like the profession of prost (the moral traffic) men of prosts, men who earn their living on cutting jokes, funs and changing dress, mimics, the priest of a temple who worships idol etc. and ten *Veshas* are equivalent to one despotic ruler. The guests should always avoid food etc. from these persons.²²

The house-holder for earning living should never adopt the method and policy of local type and tradition which do not stand in conforming to the dictates of religious scriptures. He should earn his living through the method and policy accorded...

to the religion, dictates of the Vedas, devoid of all sorts of transgression, ignorance, falsehood and unrighteousness.¹⁹

The men of house-hold life should always adopt the method of their dealing which are true, honest and concordant with the dealings of *Aryas*, the noble men, pure and sanctimonious. They should always teach children and disciples and make them follow the code of conduct quite concordant with right speech, ungreediness in food etc., proper pious act through the hands, feet and other limbs.²⁰

If the occasion and possibility arise to attain the plenty of wealth, kingdom and self aspirations through the unreligious dealings they should always renounce the unreligious method and should never be involved in the acts which are against the dictates of the Vedas, which are pseudo-religious and in doing of which there will come pain afterwards and will result in the degeneration of the world. They should not perform such acts which are *Dharma* and *Karma* in name not in essence.²¹

सर्वेषामेव श्रीमान्महर्षिर्वाचं परं ब्रह्मणः ।

शौचं क्षुधितं न क्षुधितं भृशान्क्षुधितः क्षुधितः ॥ २६ ॥

आचार्यः क्षुधयति विद्वान्शौचं तन्महात्मानंभारविः ।

प्रवक्ष्याम्यहं त्वयैव त्वया देवकिलयाः ॥ २७ ॥

सन्निधौपाति क्षुधयति यः त्वयैव क्षुधयति ।

विद्वान्महोपायं भृशतया क्षुधयति क्षुधयति ॥ २८ ॥

(मनु० अ० ३ । श्लो० १०६, १०७, १०८)

आचार्यः वा परिभ्रष्टं यत् परिभ्रष्टयति ।

महात्मा यानि क्षुधयति तं शौचं न विद्वान्महोपायं ॥ २९ ॥

(मनु० अ० १२ । श्लो० ११०)

वन्द्यः क्षान्तिं प्रयात् सर्वान् वन्द्य इत्यादिपरस्मै ।

वन्द्यः कुलोद्युः क्षान्तिं वन्द्यं सर्वं विदुर्ब्रह्मा ॥ ३० ॥

तस्माद्युः संवत्सेतारं राजानं वन्द्यादिभ्यम् ।

वसीत्यकारिणं प्राप्तं सर्वकामार्थकोविदम् ॥ ३१ ॥

(मनु० अ० ७ । श्रौ० १८, २६)

To earn the things through righteousness is the best cleanliness amongst all cleanliness i.e. he who does not acquire any thing through injustice and dishonesty is really a man of purity. The purity secured through water, soil etc. does not stands commensurate with that of religious sanctity.²⁶

The learned gain purity through forgiveness, the man of wicked acts through good company and munificence good qualities and knowledge etc., the sinner in disguise or clandestine sinner through renouncing the idea of committing, sins and the learned and masters of the Vedic speech through the practice of celibacy, truth speaking etc.²⁷

The outer parts of the body becomes clean with water, not the mind and spirit. The mind becomes pure through the acceptance of truth, speaking of truth and doing of truth. The soul or spirit becomes pure by attaining knowledge, practising yoga and acting according to truth. The intellect gains purity through attainment of wisdom it does not become pure with water, soil etc.²⁸

In the accomplishment of small or great dealings and the affairs of the ruling the country or kingdom the men of household life follow the act of doing or not-doing and religious affairs according to decision of the committee constituted by and consisted of ten learned—one having mastery of over *Rigveda*, one over *Yajurveda*, one over *Samveda*, one over *Atharvaveda*, one logician, one learned in the *Nirukta*, one teacher of Vedic

religion, *Brahmachari*, *Saṅgha* and *Vanaprastha* appropriately or at least the competent men having mastery over three *Vedas* respectively in their right order.²⁰

As the wise men treat the *Danda*, the sanction of the state as *dharma*, in the same manner every one should take it. It is only the sanction which rules over the subjects and controls them, protects the people from all sides, keeps itself always awoken amongst all the people in sleep and frightens the thieves etc. to leave the acts of offence with its fear.²¹

This sanction is appropriately issued by the king who is righteous, considerate, wise, learned and conversant with the principles of *Dharma*, *Artha*, *Kama* and *Moksha*.²²

वीर्याशुचयेन युतेन युतेनैवमुपयुजितम् ।

न कालो नान्धो नैव कालेन विचरन् ॥ ३१ ॥

युजिता कालाशुचयेन कालाशुचयेनैव ।

नैव कालो नैव युतेनैव विचरन् ॥ ३२ ॥

(यु० अ० ४ : श्लो० ३०, ३१)

कालाशुचयेन कालाशुचयेनैव कालाशुचयेनैव ।

कालो नैव कालाशुचयेनैव कालाशुचयेनैव ॥ ३३ ॥

(यु० अ० ४ : श्लो० ३२)

The administrator who has not any good assistant, is food, greedy and has not any progress in learning and knowledge through the practice of celibacy, is absorbed in evils can not use the sanction justly and honestly.²³

Only that king who is pure, assisted with good men, apt to act according to the rules of politics, cooperated by the righteous men and clever in affairs can issue and utilize sanctions correctly.²⁴

The king who awards punishment to the innocent and discharges accused and guilty persons without any punishment attains detains in this life and great pain and torture after death ३४

कुमारा विवाहान्नः परिचायः शिवो नमः ।
 तीक्ष्णं वृत्त्या च कामनी वसनी नमः । ३५ ।
 देवदत्तं साहसं वीहृद्विष्णुवार्धक्यम् ।
 वसवदत्तं च वाक्पदं कीदृशीति गनीयम् । ३६ ।
 हवीर्यवैश्वीर्ण्यं च सर्वं कव्यो विदुः ।
 न कलेन कवेरीशं तन्मावेतामुनी गनी । ३७ ।

(सप्त-सं-७ श्लो- ४७, ४८, ४९)

Mrigaya, the hunting, gambling and plays of gambling nature for pleasure, day-sleeping, to talk and laugh loudly in or making false-gossips etc. to be passionate in company of the women, to use intoxicant drinks etc undue singing, unduly playing with singing instruments, dancing or seeing of dance and to wander aimlessly—are the ten evils which are the offshoots of *Kama*, the passion or sex.^{३५}

Back-biting, to do the thing without thinking over pros and cons, to invite quarrel in vain, to be involved in burning of heart seeing the progress and prosperity of others, to find fault in other's good things and find correctness in others' faults, to use money in bad things and habits, to speak very roughly and angrily and to award rigorous punishment to any one without fault—are the eight evils which come out of the anger and take their existence in the man of angry habit. These eighteen evils enumerated in these two verses always surely be renounced by a king.^{३६}

The root-cause of these two groups of evils or the twin of *Kama* and *Krodha* is the covetousness and it is described so by the man of high learnings. The king should over-come this covetousness with all effort at his disposal, as it is this evil which creates the above-mentioned eighteen evils and others. Therefore, O house holders! you do not elect and select the king to a person of such evils might be the elder son of the king for the kingship of the kingdom. If by mistake you have

him king you must remove him from the rank and make another person of the king's family the king of the state. Then and there only the happiness and progress would prevail in the subjects."

दीवाक्यं च राज्यं च सम्पन्नोऽप्यसौ च ।

सर्वलोकाधिकार्यं च देवदत्तादधिकर्तुमि । १६ ।

(मनु-सं-११।१।श्लो-१००)

वीर्यात् क्षात्रवित्तं दूरान् सम्पन्नानामुपनीयमानम् ।

सर्विद्याम् सप्त वाग्दी वाऽऽपुनीत वरीक्षिताम् । १७ ।

समागमिन्नुपनीतं पुनीतमस्यवर्णितम् ।

सम्पन्नस्यैवामुपनीतमस्य दुरीक्षिताम् । १८ ।

(मनु-सं-११।१।श्लो-१०१)

तुल्यं चैव उपनीतं सर्वलोकाधिकार्यम् ।

इतिहासादिभ्यश्च दुरि सप्त पुनीतम् । १९ ।

सम्पन्नस्यैवामुपनीतं सप्त वाग्दीक्षिताम् ।

रक्षितं सर्वदेवदत्तं च दूरं वाग्दी निक्षिप्य । २० ।

(मनु-सं-११।१।श्लो-१०२)

Only the man who is competent in the Vedas and scriptures, righteous, continental, just and endowed with spiritual will, should be made to assume the helm of affairs of entire civil administration, department of justice and presiding power, not the others undecidable and mean."

Of the seven or eight persons who are accomplished in all respects, conversant with the scriptures, brave and interposed of high family status, righteous, the lover of freedom and whose thinking and strategy ever succeeds the ministerial cabinet be made after careful test and the king should be the ninth one. They should collectively think over and decide whatever should be done and whatever should not."

In this same manner the other dignitaries of the state and army, upon the number sufficiently required to shoulder the responsibility of the affairs of the state, be appointed. If, all should be brave, pious, learned, clever, firm, strong and endowed with acumen of increasing the wealth of the state."

The man who is dexter in all the scriptures, skilled in deciphering and knowing inner intentions of others by inclination of eyes etc. face and actions, conversational, great endowed with unique sensorial power, possessed with the knowledge of the circumstances, time and locality, good in personality, good orator and is main figure of his family should be appointed as principal Ambassador and other Ambassadors entrusted with the duties of giving information of home department and foreign countries should be appointed as Ambassadors.⁴¹

All the authorities of state including the king should be ever engaged in the progress and betterment of the state. They should desire the kingdom not attained through sanction, guard safety of the country through careful preserving means, they increase the wealth of the well guarded country by trade, interests etc. and they should disseminate the education, right knowledge and propagate religious truth by utilizing the wealth of the state in such good works.⁴²

Procedure : Always women and men should go to bed at 10 p.m. in the night and rise up at 4 a.m. in the last period of night. They should at first-remember God and ponder over the *dharma* and *artha*. In the attainment of *dharma* and *artha* if there comes any trouble they should not ever renounce their righteous and honest effort. They always protecting their bodies and souls by good food and healthy walking, use of strength—giving medicines and maintaining their effort should perform prayer and contemplation of God for the accomplishment of their worldly and ultramundane duties. God is that powerful entity through whose grace and help most difficult tasks are easily done. For the purpose of this the following mantras are given. —

आत्मरक्षं आत्मरक्षं हुवायते आत्मरक्षायमा आत्मरक्षायमा
आत्मरक्षं पुनश्च उद्धवत्यति आत्मरक्षायमा वयं हुवेम । १ ।
आत्मरक्षं वयमुच हुवेम वयं पुनश्चितीती विवर्ता ।
आत्मरक्षं वयमप्यनुवर्तितव्या विवर्ता वयं वयमप्यनुवर्तितव्या । २ ।
वयं आत्मरक्षं वयमप्यनुवर्तितव्या विवर्ता वयमप्यनुवर्तितव्या ।
वयं वयं वयमप्यनुवर्तितव्या वयमप्यनुवर्तितव्या । ३ ।

उद्योतानी वसन्ततः स्यादसि तस्मिन् तव वसन्तं सदाह्वयम् ।
 उद्योतितो वसन्तस्युद्योतः तव वसन्तं कुर्वती स्यात् ।
 तव ह्येव वसन्तं सदाह्वयं वसन्तस्यैव तव वसन्तं सदाह्वयम् ।
 तं तव तव तव वसन्तस्युद्योतः तव तव वसन्तस्युद्योतः । १ ।

सू० ४० ३ । सू० ४१ । (४०-१-२)

In this way the prayer and contemplation of God should be performed.

Translation

At dawn we invoke *Agni*, self-refulgent God, at dawn we invoke *Indra*, God of supreme power, at dawn we invoke *Mitra*, God, the friend of all, *Varuna*, God the only object of our choice and at dawn we invoke *Ashvins*, the creator of the sun and the moon. At dawn we invoke *Bhaga*—God the only Being to be served, at dawn we invoke *Pusha*—God, the Nourisher of the universe and *Brahmanaspati*, God, the Lord of mighty object, at dawn we invoke *Soma*—All-impelling God and at dawn we invoke *Rudra*—the chastener of evil-doers.¹

At dawn we invoke the Victorious Mighty *Bhaga*—God the only object of adoration, the creator of the sun which is situated in the atmosphere and the Upholder of the universe and sustainer of all, the knower of all beings, the Imperial Ruler, the Chastener of evildoers. He admonishes us to worship Him so we invoke Him above.²

O *Bhaga* ! (God, the only object of adoration) thou art the Leader of all beings and O *Bhaga* ! (God, the only object of adoration) Thou art Lord of all eternal substances, please confer on us this supreme wisdom and shield us from danger. O *Bhaga* ! (God, the only Object of adoration) please disengage our earthly possession by bestowing on us kine and horses and O *Bhaga* ! (God, the only object of adoration) let us become rich in men and horses.³

O Generous one ! through Thy grace let us become prosperous at present, at the approach of day and at noon time and let us attain felicity at the rising of the sun and at evening too,

so that we may enjoy the loving-kindness of the enlightened persons.⁴

O Bhaga ! (God, the only object of adoration) please be our only Object of service so that we, the enlightened persons may attain felicity through Thy grace for this purpose. O Bhaga ! (God, the only object of adoration, all men invoke Thee as such be thou our Leader here.⁵

Afterwards clearing the bowls, doing *Dantadhavana* (the brushing of teeth), washing the mouth one should take bath. Afterwards one should go in lonely jungle two miles or three miles far and performing the act of communion with God there according to the method and practice of yoga, upto the time of sun-rise or one or half hour later at the day-break return back to home and should always use to perform daily-prayer (*Sandhya*) and contemplation of God (*upasana*) etc. at proper according to the procedure given below. The meaning of the *mantras* of daily-prayers and also their authority be known with reference to *Panchmaha Yajna-Vidhi*.

First having done the task of cleaning the body i.e. the bathing *Sandhya* and *Upasana* be commenced. In the beginning taking the water in the hollow of the right hand's palm three sipping with following *mantras* one by each be done.

ओम् अमृतोपस्तम्भमसि स्वाहा । १ ।

ओम् अमृताविधानमसि स्वाहा । २ ।

ओं सरयं वसः श्रीर्मेति ओ मयता स्वाहा । ३ ।

(आश्वलायन सू० सू० अ० १।क० २४।१२, २१, २२)

Washing the both hands, touching the ears, eyes, nose etc. with pure and clean water, sitting on a nice clean seat in the undisturbed and cleanly place keeping the face towards the direction of wind blowing then and there, constraining the *Muladhara* upward from below the navel, and throwing out the wind of the stomach and heart forcibly one should obstruct it outside according to his strength and power. Afterwards the breath struck outside be slowly taken inside and be stopped a little there. This is the performance of one *Pranayama*. In this

ओं जगः पुनातु माय्याम् । इत्ये माभि पर ।
 ओं तपः पुनातु वाक्मी । इत्ये दोलो पयो पर ।
 ओं सत्यं पुनातु गुणः सिरसि । इत्ये पुन मस्तक पर ।
 ओं च कष्ट पुनातु सर्वत्र । इत्ये मग्न से तत्र मंजो पर छीटा देवि ।

May the Supreme Being who is identified as *bhuh*, existent purify my brain, may the Supreme Being who is identified as *bhuvah*, conscious purify my eyes, May the Supreme Being who is identified as *svah*, all-bliss purify my throat. May the Supreme Being who is identified as *mahah* all-power purify my heart. May the Supreme Being who is identified as *janah*, the creator purify my navel, May the Supreme Being who is identified as *tapah*, the Ever-active and just purify my feet, May the Supreme Being who is identified as *satyam*, imperishable purify my brain again and May the Supreme Being who is identified as *kham* Brahma, Omnipresent Great Lord purify the rest of the body and limbs.

Afterwards the procedure of *Pranayama* be performed and the following Mantra be recited in mind :

ओं हूः, ओं भूवः, ओं स्वः, ओं महः, ओं जग' ओं तपः, ओं सत्यम् ।
 (तेतिरिदारण्य० प्र० १० । अनु० २७)

The Supreme Being is called *bhuh*, self existent. The Supreme Being is called *bhuvah*, conscious. The Supreme Being is called *svah*, all-bliss. The Supreme Being is called *mahah*, all-power, The Supreme Being is called *janah*, creator. of all. The Supreme Being is called *tapah*, ever-active and just, The Supreme Being is called *satyam*, imperishable.

In this way at least three and utmost 21 *Pranayamas* be performed.

Afterwards the devotee think over the order of the creation and God, the Creator of it with the following *mantras* and determining God the master of the universe as Omnipresent dispenser of Justice and always everywhere sure observer of the actions of the *Jivas* should not let loose his mind and soul towards sin and make them always engaged in righteous acts :—

उत्तरी दिक्कामात्मिकायै नमः पूरकं रक्षितान्तरिक्षम् ।

वेदोः ॥ १ ॥

उत्तरी दिक्कामात्मिकायै नमः पूरकं रक्षितान्तरिक्षम् ।

वेदोः ॥ १ ॥

दक्ष दिक्कामात्मिकायै नमः पूरकं रक्षितान्तरिक्षम् ।

वेदोः ॥ १ ॥

उत्तरी दिक्कामात्मिकायै नमः पूरकं रक्षितान्तरिक्षम् ।

वेदोः ॥ १ ॥

अथर्वः का. १ : सू. २० : द. १ : १०

The above-mentioned Mantras be recited by the devotee and he should remain fearless, indubious, enthusiastic, pleased and diligent knowing in mind God pervading all from outside and from within.

The self-refulgent God is the Lord of the east, His unfettered powers are his protection for us, the vital airs are His arrows, we pay our compliment to Lord Paramount, we pay our compliment to His unfettered protective powers, we pay our compliment to His arrows, whosoever ignorantly envies us and whomsoever we ignorantly envy, we place him in the jaws of His arrows, the vital airs.

The Omnipotent God is the Lord of the South, His rows of insects and moths are protection for us; rays of the luminous bodies are His arrow; we pay our compliment to the Lord Paramount, we pay our compliment to His protective powers, we pay our compliment to His arrows, whosoever ignorantly envies us and whomsoever we ignorantly envy, we place him in the jaws of His arrows, the rays of the luminous bodies.

The most Exalted God is the Lord of the west, the venomous crawling reptiles are His protection for us; efficacious establies like ghoe etc. are His arrows, we pay our compliment to Lord Paramount, we pay our compliment to His protective powers, we pay our compliment to His arrows, whosoever ignorantly envies us and whomsoever we ignorantly envy, we place him in the jaws of His arrows.

The All-impelling Blissful God is the Lord of the north, natural forces under His control are his protection for us.

lighting is His arrows, we pay our compliment to Lord Paramount, we pay our compliment to His protective powers, we pay our compliment to His arrows, whosoever ignorantly envies us and whosoever we ignorantly envy, we place him in the jaws of His arrows.

The Omnipresent God is the Lord of the regions down below us, various gases are His protection for us, plants and trees and His arrows we pay our compliment to Lord Paramount, we pay our compliment to His protective powers, we pay our compliment to His arrows, whosoever ignorantly envies us and whosoever we ignorantly envy, we place him in the jaws of His arrows.

God who is the Lord of speech and vast space etc. is the Lord of the regions above us, powers of His innate Omniscience are His protection for us, drops of rain are His arrows, we pay our compliment to Lord Paramount, we pay our compliment to His protective powers, We pay our compliments to His arrows, Whosoever ignorantly envies us and whosoever we ignorantly envy, we place him in the jaws of his arrows.

Afterwards devotee should perform the upasana of God i.e. he should realize that he is near to God and God is nearest to him and follow the procedure :—

आत्मदेवमेव भुवनाय लोकपराधीनो वि शान्ति देव ।

म म आत्मदेवमस्मिन् विना नास्ति किञ्चिद् दुःखमपि ॥ १ ॥

अ० अ० १ । सु० ११ । म० १ ॥

विश्वं देवानां भुवनादीनां कर्तृमित्रात्पदं कर्मसामर्थ्ये ।

आ आ आत्मदेवो जगत्पतिर्ह्यस्य सत्त्वस्य कर्मसामर्थ्यस्य ॥ २ ॥

अ० अ० ११ । म० ११ ॥

उदुम्ब आत्मदेवस्य देव कर्मसामर्थ्यः । इति विनायकं दुर्गम् । ३ ।

अ० अ० ११ । म० ११ ।

उदुम्बं तत्त्वसामर्थ्यं त्वं तत्त्वस्य उदुम्बम् ।

देव देवता दुर्गसामर्थ्यं उदुम्बस्य उदुम्बम् । ३ ।

अ० अ० ११ । म० ११ ।

तन्मन्त्रैर्विहितं पुराणाभ्युपगम्यतः । एतेन गण्यं तत्तं नीतिनं गण्यं-तत्तं
अनुपगम्य गण्यं तत्तं गण्यं गण्यं गण्यं गण्यं गण्यं गण्यं गण्यं गण्यं गण्यं
गण्यं । ४ ।

पञ्चमः सर्गः ३६ । अं. ३४

We offer our prayer to God who is present in all the worldly and unworldly objects. He burns out our intentions of doing any evil. He makes us able to cross over the difficulties and obstacles like boat which makes one cross over the sea.

The wondrous Divine Power is manifest in this universe and is the force of integration, regulation and disintegration, it is this power which is permeating the whole heaven, earth and the atmospheric region and is the impelling force of all, acting as the inner-most self of all animate and inanimate creation.

The luminous rays of the universal laws ordained by Divinity make Him thoroughly known so that all may have a glance of the Javedas surya-God, the all-pervading, all-knowing soul of all that moveth and that moveth not.

We have realized the most excellent light of *Sarva* God, the soul of all-that moveth and that moveth not by ever keeping in view the Divine splendour which is beyond darkness and which persists even after the dissolution of the world.

He is all-vision and benevolent to wisdom. He existed pure and genuine prior to this world and would exist pure and genuine after it, meditating Him a hundred autumns may we see a hundred autumn may we live, a hundred autumns may we hear, a hundred autumns may we speak; a hundred autumns may we enjoy full freedom; and longer than hundred autumns we may enjoy all those blessings.

After performing the act of *apasthana* of God three *Achamanas* should be done again with the *mantra* *om nmi bh*. Again he should adore, pray and contemplate God taking into mind the meaning of the *Gayatri mantra* as has been written in *Vedarambha Sanskara* and *Panchmaha-yajna vidhi*. Again —

श्री नमः सत्यवाच्यं च नवीनवाच्यं च नमः सद्गुरुवाच्यं च नववाच्यं च नमः
शिववाच्यं च शिवशिववाच्यं च ॥ १ ॥

O God almighty, Infinite treasurer of Mercy, by Thy grace, may we attain soon success in accomplishment of righteousness, acquisition of wealth, fulfilment of noble desires and emancipation through the performance of this recitation, meditation and communion.

We bow in reverence to God who is All-bliss; we bow in reverence to God who is the eternal source of happiness, we bow in reverence to God who is giver of peace, we bow in reverence to God who is All-beatitude, we bow in reverence to God who is benevolent by nature, we bow in reverence to God who is most benevolent.

After saluting God with the above Mantra three Ahamas be done with *om hri mantra*

This is the end of the *Samhityapada* procedure in short.

अथाग्निहोत्रम्

Now Begins *Agnihotra* :

As the house-holder men and women* perform *Sandhya*, *Upasana* at the conjunction of the period of *Sandhya* of night and day so they should positively perform the *Agnihotra* daily at both the times (Morning and Evening). Thereafter performing the procedure of *Agnyadhana Samidadhana* according to the method prescribed in the *samanya prakarana* and sprinkling water on the four sides of *yajnakunda* with *बोमस्तिमुन्यस्य* etc. four mantras, heating the ghee which has been made pure and mixed with odiferous substances and taking ghee etc. in pots, sitting in the west direction of the *yajnakunda*, keeping their face eastward they after offering the four oblations of the *Agharvajyabhagabuti* should do the morning *Agnihotra*, with the following mantras :—

सो सूर्यो ज्योतिर्ब्रह्मातिः सूर्यः स्वाहा । १ ।
 ओम् सूर्यो ब्रह्मो ज्योतिर्ब्रह्मः स्वाहा । २ ।
 ओम् ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा । ३ ।
 ओम् सन्नुर्येण सविता सन्नुर्येण सन्नुर्येण ।
 सुवाचः सूर्यो वेनु स्वाहा । ४ ।

I offer this oblation for the well-being of mankind in obedience of the Command of God who resides in everything that moves or is stationary, who is the illuminer of all luminaries and who is the life of all.¹

I offer this oblation for the well-being of mankind in obedience of the Command of God who, on account of His being the indwelling ruler of all instructs the wise in truth and who resides in the self of all.²

*If husband wife both could not attend the *yajna* due to circumstances beyond control any one of the both can perform the *yajna* on behalf of both. But under this condition the two oblations be offered with one mantra pronounced twice.

I offer this oblation for the benefit of the mankind in obedience of the Command of God who is self luminous, the illuminer of the whole world and the Lord of the universe.⁹

I offer this oblation for the benefit of mankind in obedience of the Command of God, who pervades the luminous orb of the Sun and *Jiva*, who dwells within the dawn illuminated by Sun's light and in the mental faculties of the *Jiva*, who is the self (ie) the enlivener of all. May he with his divine love and kindness make us wise by endowing us with the excellent qualities of knowledge.

The following *mantras* should be known as the *mantras* of oblation in evening.

ओम् अग्निर्धर्मोऽग्निर्धर्मोऽग्निः स्वाहा । १ ।

ओम् अग्निर्धर्मोऽग्निर्धर्मोऽग्निः स्वाहा । २ ।

ओम् अग्निर्धर्मोऽग्निर्धर्मोऽग्निः स्वाहा । ३ ।

The third oblation be offered with this *mantra* rooted in mind not through organ of speech.

ओम् सद्गुरुं देव सविता सद्गुरुं देवता ।

सुधातो अग्निर्धनु स्वाहा । ४ ।

(गु० सद्गु० अ० ३ । व० ६. १०)

With the following *mantras* the oblations be offered at both the times—i.e morning and evening.

ओम् सूर्यायै स्वाहा । इन्द्रायै स्वाहा-इन्द्रायै स्वाहा । १ ।

ओम् सूर्यायै स्वाहा । इन्द्रायै स्वाहा-इन्द्रायै स्वाहा । २ ।

ओम् सूर्यायै स्वाहा । इन्द्रायै स्वाहा-इन्द्रायै स्वाहा । ३ ।

ओम् सूर्यायै स्वाहा । इन्द्रायै स्वाहा-इन्द्रायै स्वाहा । ४ ।

ओम् सूर्यायै स्वाहा । इन्द्रायै स्वाहा-इन्द्रायै स्वाहा । ५ ।

ओम् सूर्यायै स्वाहा । इन्द्रायै स्वाहा-इन्द्रायै स्वाहा । ६ ।

ओम् सूर्यायै स्वाहा । इन्द्रायै स्वाहा-इन्द्रायै स्वाहा । ७ ।

सद्गु० अ० ३२ । व० १४

ओं विश्वानि देव सवितरुं रितानि वरा सुभ ।
वज्रं तन्न वा सुभ स्वाहा । ७ ।

मनु० म० ३० म० ३

ओं जग्ने नम सुववा रावे अस्माग्निश्चानि देव वसुमानि विदाम् ।
वसोऽग्न्यस्मिन्सुहृदुरानमेतो वृषिष्ठा ते नम उक्षि विवेक स्वाहा । ८ ।

मनु० म० ४० । म० ११

The oblations are offered by the above-mentioned *mantras* one by each one.

The *puṇahuti* then be offered with

ओं सर्वं वं पुनं स्वाहा ।

The procedure of *Puṇahuti* is that three oblations be offered with the *mantra* pronouncing the *mantra* in offering each oblation.

This is the end of the *Agnihotra* procedure in short form.

Atha Pitriyajñah

Now here we begin the *Pitriyajñah*.

After finishing the procedure of *Agnihotra* the house-holding men and women should do the *Pitriyajña* i.e. the proper service of living parent etc. is called the *Pitriyajñah*.²

Atha Balivaśhvadeva vidhih

Now here we begin the procedure of *Balivaśhvadeva*

ओं अन्नमे स्वाहा । १ । ओं सोमाय स्वाहा । २ ।
ओं अग्नीवीमाज्या स्वाहा । ३ । ओं विश्वेभ्यो देवेभ्यः स्वाहा । ४ ।
ओं अन्नमतरमे स्वाहा । ५ । ओं वृद्धं स्वाहा । ६ ।
ओं अमुक्तमे स्वाहा । ७ । ओं अवाप्तमे स्वाहा । ८ ।
ओं आवाप्तुमिचीज्या स्वाहा । ९ । ओं निष्कृते स्वाहा । १० ।

				It is praiseworthy
1	We know the property of fire.			
2	"	"	Soma	"
3	"	"	Agni-Soma	"
4	"	"	All the physical and spiritual forces	"
5	"	knowledge	of medical science	"
6	"	"	the dark-night	"
7	"	"	Anumati	"
8	"	"	Prajapati the master of universe	"
9	"	"	Earth and heaven	"
10	"	"	Good deeds and its methods	"

the ten oblations of cooked rice mixed with ghee, if it is not prepared, of other preparation without sour and shaly substance, be offered with the above-mentioned ten *mantras*.

Afterwards *Bali*, the propitiatory offerings be made with the following *Mantras*. The procedure here be followed in making these offerings in this way. With the *mantras* the offerings be put in the above mentioned directions on a *Patil* (पटल) or *shali* (शली) if at the time of offering any guest comes there these things be given to him or these be offered on the fire. These are the *mantras* of offering :—

ॐ सायुसायेन्द्राय नमः । इत्येते पूर्वे ।

with this in the east

ॐ सायुसाय उग्राय नमः । इत्येते दक्षिणे ।

with this in the south

ॐ सायुसाय उग्राय नमः । इत्येते पश्चिमे ।

with this in the west

ॐ सायुसाय उग्राय नमः । इत्येते उत्तरे ।

with this in the north

ॐ उग्राय नमः । इत्येते द्वारे ।

with this on the gate

ॐ उग्राय नमः । इत्येते मये ।

in the water

ॐ उग्राय नमः ।

on Musal and Ukhal

ॐ ईश्वर्ये नमः । इत्येते ईश्वर्ये ।

in the corner of east and north

ओं मरुकाक्षे नमः । इतरे नैर्ऋत्य ।

in the corner of south east

ओं बह्मपते नमः । ओं वातपुस्तके नमः । इतरे मध्य ।

in the middle

ओं बह्मपते नमः । ओं विश्वारिण्यो भूतेभ्यो नमः । ओं महाविहिताभ्यो भूतेभ्यो नमः ।

above side

ओं सर्वान्ध्रपते नमः ।

in the back

ओं क्षिप्रः स्वर्वादिभ्यः स्वस्वा नमः । इतरे दक्षिण ।

in the south

Om is the name of God, the protector of all.

Let us appreciate the property of *Indra* the air with its operative powers.¹

Let us appreciate the property of solar heat with all its operative powers.²

Let us appreciate the property of *Varuna*, the water with all its operative powers.³

Let us appreciate the property of *Soma*, the electricity with all its operations and utility.⁴

Let us know the property of *Maruts*, the 49 varieties of airy substances with their respective operations in the firmament.⁵

Let us appreciate the property of various kinds of waters with all their utilities.⁶

Let us appreciate the vegetative energy with its use and actions.⁷

Let us appreciate the plenty of prosperity.⁸

Let us appreciate the good qualities of night and its existing advantage in the world.⁹

Let us give respect to the person possessing all sorts of scientific knowledge.¹⁰

Let us appreciate the operations of all physical and non-physical forces of the universe.

Let us appreciate the qualities of the man who is the master of architecture.¹

Let us distribute food to the creatures who wander and work out their acts in the day.

Let us give food to the creatures who play their parts in the night.

Let us provide with food to all the creatures.

Let us try for the betterment and progress of all the souls.

Let us give food and water to our living father and mother who expects their lively-hood from us. Thereafter taking the saltish food the house-holding men and women should distribute it to the following creatures :—

कुम्भं च दत्तितानी च स्वर्णा वायरोनिषात्
वायसानी कुम्भीनां च कनकनिर्घेयं मुनि ।

मनु० अ० ३ । दशो० ६२ ।

Dogs, down trodden persons, worst men, persons having leprosy, Crows, worms, be given the six parts and these parts be put separately on the earth.

Now begins *Atithiyajna*, the respect and service for the guest.

The fifth is called the *Atithiyajna* in which the service of pious, altruistic, truth-preaching impartial self-controlled, and all-serving enlightened persons is done with the provision of food etc. and the attainment of knowledge from them through answer and reply is involved. These *Panchamahayajnas* be performed by house-holding men and women daily.*

Hereafter comes the procedure of the *Paksha yajna*, the yajna on the day of full-moon night and the day of full-dark night. After offering the oblation of doing *Agnihotra* the oblations of *Sthalipaka* prepared according to method mentioned previously in the *Samanya Prakarana*, should be offered with the following *Mantras* :—

सो अग्नये स्वाहा । १ । सो अग्नीषोमान्यो स्वाहा । २ ।

सो विष्णवे स्वाहा । ३ ।

Let us know the property of *Agni*, the fire-whatever has been uttered herein is true.

Let us know the property of *Agnisoma*, The positive and negative electricity working in the world.

Let us know the property of *Vishnu*, The all-pervading force of the solar heat.

These are the oblations of the *Purnamasi Paksha-yajna*. After offering these three oblations with the above-stated *mantra* the house-holder should offer the four *Vyahrti Ajjahuti* as have been described in the *Samanya Prakarana*. But here is a little difference from the above stated *Purnamasi Paksha-yajna* in the *yajna* to be performed on the days of *Amavasya*, the full dark night. In *Amavasya yajna* the *mantra* 'ओम् इन्द्रोमीन्द्रो स्वाहा ॥' should be pronounced instead of ओम् अग्निमीन्द्रो स्वाहा ॥ The oblation of *Stbalipaka* be given with this *mantra*.

In this way the *Pakshayajna* be performed. But in whose house unfortunately the *Agnihotra* is not being performed, the procedure and preparations of *yajnakunda*, *yajnamandapa*, *Agnyadhana*, *Samidadhana*, *Agharavajyahagahuti*, the sprinkling of water on the four sides of the *Vedi*, *Ishvaropasana*, *Svastyachana* and *Shaktikarana* also be accordingly accomplished on all occasions in the *Pakshayajna* etc.

When new crop of grain comes and when the new year begins respectively *Navashasyesti* and *Samatsaresti* be performed with the following *Mantras* : that is, at the arrival of new grain, the *navashasyesti* be performed first and thereafter the new grain be utilized in food etc. For performing the *Navashasyesti* and *Navasamvatsaresti* the day on which choice falls with pleasure be treated good and proper time. Preparing *Mandapa* for *yajna* in a clean field outside the village and city, performing the procedure prescribed for *yajna* in *Samanyaprakarana*, offering the oblations of *Agharavajyahagahuti*, *Vyahrti Ahuti* and eight *Ajjahuti*s the performer of *yajna* should offer five *Ajjahuti*s of chief *homa* with the following *Mantras* :—

ओं पृथिवी धीः प्रथितो दिवो यस्यं कृमिरावृताः ।

तमिहेन्द्रमुपहूये शिवा न सन्तु हेतयः स्वाहा । १ ।

ओं इन्द्रे किञ्चिदुपेतितमस्मिन् समंभि कृमहन् ।

तमे त्वं समव्यती जीवत शरव शतं स्वाहा । २ ।

ओं सव्यसिद्धिं निर्वृतिं निर्वृष्टिञ्चैव्यं अंशुं धीः प्रजाविहायतु स्वाहा ।

इतिपञ्चाह—इदम मम । ३ ।

सौ सत्वात्मने वैदिकसौमिकसौ मुनिर्वर्षसि कर्मणाम् । सप्तसौपुराणेषु
वीता सा वै त्वत्परात्मिनी युवात्मकर्मणि कर्मणि स्वाहा । इति सप्तसौ सप्त
सप्त । ४ ।

सौ सत्वात्मनी वीतायी युवात्मनी विवर्षि सा सप्तसौ सप्तसौ । सप्तसौ
मिनीयुर्वर्षात्मिनी कर्मयुवात्मने युवा सा वै त्वत्परात्मिनी युवाय स्वाहा । एवं
वीतायै-द्वयम् सप्त । ५ ।

(सप्त. वी. २ व. १० । ६)

I adore the Almighty God named as Indra for whose manifestation and accomplishment of purpose the earth, heavenly region, directions and corners of directions are surrounded with lights and powers. May the phenomena of rainy season be for our prosperity, and happiness. Whatever has been uttered herein is true.¹

O Lord Almighty ! May all that mine who is desirous to live hundred autumns, whatever I desire in this agricultural activity be accomplished and attained.² Whatever .

May prosperity and wealth, well-being and power, land for cultivation, rain, supremacy, excellence and good fortune guard the subject in this world and this action. Whatever has been uttered herein is true. The oblations offered is meant for Indra and it is not for me.³

I always praise the utility of Sita the line of the ploughshare which is protected by Indra the rain and air and in flourishing existence of which the Vedic acts and worldly acts are accomplished. May this line of plough share produce plenty of crop and grain for me in my activity of cultivation and other ventures. Whatever has been uttered herein is true. The oblation offered is meant for Indrapatni and it is not for me.⁴

Sita, the line of ploughshare which by its product becomes the give of horses, cows and good dealings and which without any inactivity protect the living creatures. I praise the utility of it which becomes adored with the series of the heap of crop heaped at a place to husk the grain and which is fertile. May it

become the producing source of plenty of crop for me. Whatever has been uttered herein is true. The oblation offered is meant for *Sita* and it is not for me.⁵

These above mentioned oblations of ghee are the five oblation of the chief *homa* of *Navahayasthi* and *Navatsamvatsareshti*. Thus they having been offered the four oblations be, thereafter, offered with the following *mantras*.

ओं सीतायै स्वाहा । १ । ओं प्रजायै स्वाहा । २ ।

ओं ज्ञानायै स्वाहा । ३ । ओं भूतये स्वाहा । ४ ।

(सु०-पार० की० १ । सं० १७, १०)

May there be good appreciation for *Sita*, the line of plough-share. May there be prosperity of the Subject. May there reign prosperity and satisfaction. May there visit all fortunes. 4.

Thereafter one oblation of *Svisiakrit*, five oblations of *Sthalipaka* as has been given above beginning with the *Mantra* ओम् एषिमी श्रीः O etc, eight *Ajyahuti* of *Samanyaprakarana* and four oblations of *Vyahriti-ahuti* be offered and thereafter *Vamadevyagana*, *Ishwaropasna*, *Syastivachana* and *Shantikarna* be performed to finish the *Yajna*.

SHALAKARMA

Now we will speak of the procedure of *Shalakarman*, the ceremony for house.

The house or the particular place built up by the people for accommodating men, keeping animal etc. and keeping safe the things and goods etc. is called *Shala*. It has two division of subjects—first the authority and second the procedure. Here we first quote authority and afterwards the procedure.

The authorities.—

उपनिषत्ता प्रतिनिषत्तामर्चो परिनिषत्तायुत ।

शालाया विज्यंवारया मृदा नि कृतामसि ॥ १ ॥

हविर्वाजमग्निसाल कस्मीनी सवर्गं तद ।

तयो देवानामसि देवि शाले ॥ २ ॥

It is proper for men when any one of them builds any house that the building be so nice and attractive that the learned persons seeing it praise, it must be well planned in order that the doors be in the right direction of doors, the corners in the right direction of corners, and the rooms be opposite rooms, it must be measured and square, it must be open for air with ventilations on all sides; its bindings, and wall-making be strong and firm. O men, you build up the houses in the manner as the architects and masons do build them.

In this house there be a fixed room for keeping safe the articles of *Homa*, the *Vedi* and place for *Agnihotra* be fixed, the rooms be marked and erected for accommodation of ladies there be separate rooms for men and learned persons, there be special rooms for living, sitting, meeting each other and conferring. In this way there be separate rooms for dining, bathing, prayer and contemplation. The house built up in this way becomes accommodative and comfortable.¹

अमरा वा न पुनरी न वस्यन्मयेन सानां प्रति नृक्षामि न इवाम् ।
वसन्ति रजसो विमान लक्ष्म्येऽनुवर केवलिभ्य तेन सानां प्रति नृक्षामि
लक्ष्म्ये ॥ ३ ॥

अमरा वा न पुनरी न विमान विना ।

विमान विजालो साने वा क्षिप्रः प्रविशत्यनः ॥ ४ ॥

(अमरं वा १ । वृ० ३ । व० १२, १६)

In the houses there be various grounds and places well neat and clean, there be arrangement for sun and light, this be made as firm as the earth. O house-holding lady 'I make the house for you quite symmetrical with its space, you live in it and I will live in it. I decorate the spacious accommodation in the middle of the house and the roof specially measured in height etc. with the pleasant things for attaining pleasure and comfort. I accept such a house for the dealings of the house-hold life.²

The house should be wholesome, comfortable and able to encourage the spirit. It be full with plenty of wealth and fortunes. It must be full of juice, milk etc. and built up in the

ground well measured up. It must be full of all sorts of cereals and be not anyhow uncomfortable and agonizing to the inmates ⁴

ब्रह्मणा शान्ता निमित्ता कश्चिन्निमित्ता भित्तान् ।

इन्द्राणी रक्षता शान्तममृती सीम्य तवः ॥ ५ ॥

अथर्व० का० २ । सू० २ मं १२ ।

May air and fire indestructible in their substance give protection and comfort to the inmates of the building erected in well measured and well-planned way by the expert engineers and architects and planned for comfort in all seasons by man who is the master of the four *Vedas*. That is, the fresh air entering the house remove off the bad air, the *homa* of odiferous ghee etc. be performed so that the fire be able to remove the air of bad smell and spread out the air of good smell. Such a house is wholesome and comfortable for always and the men should make and accept such houses for their living ⁵

वा द्विपक्षा चतुष्पक्षा षट्पक्षा वा निधीयते । अष्टपक्षा द्वापक्षा क्षाता
मानस्य पत्नीमग्निवर्ष इवाकाये । ६ ।

अथर्व० का० २ । सू० २ । मं० २३ ।

O people ! the buildings which have two wings, which have four wings, which have six wings, which have eight or ten wings on their sides and all constructed in well-planned method stand straight like the *Agni*, the semen of man and woman known as fiery substance which establishes it in the form of embryo in the womb. In the same way the doors of the building be directly straight on the equal measurement of one yard. The building of which the side wings are less in the area of three \times three yards and the central portion be of six \times six yards, and of which the side wings be of the area less than 4 \times 4 yards and the central portion be of 8 \times 8 yards or which the central portion be not more than 10 \times 10 yards, should be constructed for the residence of house-holders. If any meeting place is to be made for the purpose, it have doors on all sides and round pillars on the middle and it be open so that the bad air go out-side and fresh air enter into the building. There be ventilation,

space, trees, flowers and the pond of lotus around the houses which accommodate house-holders.⁶

अलीची त्या अलीचीच: काली वं जयहिमालीच ।

अभिप्रायः । नारायणाय नमः । नारायणाय नमः । नारायणाय नमः । ॥ ७ ॥

अथर्व. भा. १. १. १३

I construct and accept the house which has its front in the east and door in the west and in which there is no danger and in which the door of west be just in the front of east, in which there be place for Agad, place for water and fixed place for the contemplation of God and His law and there be also a first gate.

मा. ग. धार्मिक प्रसिद्धि सुखी सुख मीलो लक्ष्मी ।

अथ हिमं त्वा कामे कथं कामं प्रपन्नसि । ३ ।

कर्मणि : आः ५ । भूः १ षे ३४

O architects you construct our building in such a way that it must not leave the bindings, the heavy weight be light and it be so that we could use it comfortably according to our desire like the married wife.⁸

When the building be completely finished whatever procedures be observed for entering into the building to live in it should be known as written below

The Procedure :—When the construction of house is finished and house is ready it should be cleaned nicely, the four *Vedas* be prepared outside in four directions on the doors and one be made in the middle, or a *Kunda* of copper metal be made which could be taken everywhere and the performance of the procedure be accomplished on all the places in one *Kunda* only. All the articles of *Yajna* that is fuel wood, *gher*, rice, sweet, odouriferous Vigour giving things according to the precept on given in the *Samanvayaprakarna* be cleaned, prepared and kept safe one day before the date of ceremony going to be held. On the auspicious day when the master of the house is in pleasant mood the ceremony be performed. The four priests of the *Yajna* viz *Hoter*, *Udgatar*, *Adhvaryu* and *Brahman* who are pious and

learned be selected and appointed. The first sit in West until their places of sitting is not fixed according to their acts. The seat of *Hotar* amongst these priests be in the west and he should sit keeping his face eastward. The seat of *Adhvaryu* be fixed in the north and he should sit on his seat keeping his face southward. The seat of *Udgatar* be in the east and he should sit on his seat keeping his face westward. The *Brahman* be given seat in the south and he should take his seat keeping his face northward. Thus these four learned priest be given their respective seats and the master of the house take his seat in all such acts in the west keeping his face to the east. In the similar way the seats be arranged on the four sides of the central *Vedi* of the house.

Staying near the main door of in-coming and outgoing with the chief priest, the *Brahman*, offering one oblation with—*वीं वृतामुच्छ्रयामि धूमस्य नामि वसोर्धारां प्रतरणीं वसूनाम् । इहेव द्रुवां निमिषोमि तातां सोमे सिष्टुषु धृतमुज्जमाया ॥ १ ॥* (१२०३४१२) the master of the house raise the pole of the flag in which the flag is fixed. He should raise four flags on the four corners of the building. The master of the house the performer of the ceremony raising the pole of flag should sprinkle water in the root-hole of the pole to make it firm. Again going out to the front of the door he should sprinkle water with the following mantras :

वीं वृतामुच्छ्रयामि धूमस्य नामि वसोर्धारां प्रतरणीं वसूनाम् ।

इहेव द्रुवां निमिषोमि तातां सोमे सिष्टुषु धृतमुज्जमाया ॥ १ ॥

(१२०३, ४, ४)

With this on the east door.

धरदावती गोमती धूमतामुच्छ्रयस्य महते तीक्ष्णाय ।

आ त्वा शिशुराकन्दत्वा मावो वैनवो वासवमायाः ॥ २ ॥

(१२०३, ४, ४)

With this on the south door.

आ त्वा कुकारस्तवम आ वल्लो जगर्षः सह ।

आ त्वा वरिष्मन् कुम्भ आचमनः कलशोरप ।

सोमस्य वसनी वृहती शुवाता रवि सो वेहि धूमने सुचीवं ॥ ३ ॥

(१२०३, ४, ४)

With this on the west door

आवासाद्वीपदुर्गेन्द्राय नमः ।

अथ नः पुनरपि रक्षिरिदमभ्युपगच्छेत् कालः ॥ ४ ॥

(११२० ३, ४, ४)

With this on the front of north door.

I raise this building which is like the centre of the globe and which is the spring of prosperity and river of wealth. I make this here firm and let it be for my well-being pouring light, butter etc.¹

May this building by God's grace be full of horses, milching kine and good sentiment of inmates therein, and be for my great fortune. May there play children speaking and milch cows blowing²

Let the young children and small ones live in it with all the constructive movements and activities, let there be jug full of curd with other jars, let this grand and accommodating building known as the preserver of well-being and the store of fortunes give us the wealth endowed with quality of strength and vigour.³

As there flourish the leaves of a tree to it in the same manner let this building be full of horses, kine and grain and having good of ours pour out wealth to us.⁴

Afterwards, the master of the house decorating the gates of the building with flower, leaves of mango, the leave of plantain to increase their beauties, says :

हे ब्रह्मन् ! अस्मिन्महिले । (११२० ३ : ४ : ३)

O Brahman ! may I enter this house ?

Brahman, the chief priest replies —

एतन्महिले । Better you enter in. Thus taking the permission of Brahman he should enter into the house pronouncing—अथ, एव एव ! एव एव ॥ (११२० ३ : ४ : ३) i.e. may I attain the knowledge and may I attain all auspiciousness and prosperities. The master of the house should bring the ghee previously warmed, cleaned and mixed with odoriferous materials from the gate which he entered from. He should perform the

Agnayodhana, Samidadhana, Jalaprokshana, Achamana according to the *Samauyaprakarna* and doing the acts of offering four ghee-oblations of *Agharavajyabhagahutis*, four of *Vyahriti*, and 9th oblation of *Svistakriti*, i.e. performing the acts of *Yajna* beginning from *Agnyahand* and ending at *Svistakriti* oblation in the *Vedis* of the doors at four directions should offer two oblations in the *Kunda* at the east door with the following two mantras :—

ॐ वायवा विशः सासावा नमो बहिष्मे स्वाहा ॥ १ ॥

ॐ देवेभ्यः स्वाहुभ्यः स्वाहा ॥ २ ॥

In the same manner as mentioned above the two oblations of *Ghee* be offered one with each in the *Kunda* at the southern door with the following two mantras :—

ॐ अग्निवा विशः सासावा नमो बहिष्मे स्वाहा ॥ १ ॥

ॐ देवेभ्यः स्वाहुभ्यः स्वाहा ॥ २ ॥

With the following mantras two oblations one by each be offered in the *Kunda* at the north door :—

ॐ उदीच्या विशः सासावा नमो बहिष्मे स्वाहा ॥ १ ॥

ॐ देवेभ्यः स्वाहुभ्यः स्वाहा ॥ २ ॥

Two oblations with following mantras in the *Kunda* at the central *Vedi* be offered after the *Yajna* priests being seated in four directions properly :—

ॐ इन्द्रावा विशः सासावा नमो बहिष्मे स्वाहा ॥ १ ॥

ॐ देवेभ्यः स्वाहुभ्यः स्वाहा ॥ २ ॥

Two oblations in the *Kunda* at central *Vedi* be offered again with the following mantras :—

ॐ अश्वीना विशः सासावा नमो बहिष्मे स्वाहा ॥ १ ॥

ॐ देवेभ्यः स्वाहुभ्यः स्वाहा ॥ २ ॥

The oblations of ghee again be offered in the Kunda of central *Vedi* with the following mantras :—

ॐ विष्णो विष्णः सर्वभूतानां भक्षो भक्षिणे स्वाहा । १ ।

ॐ देवेभ्यः स्वाहाभ्यः स्वाहा । २ ।

Afterwards enkindling the fire in the *Vedi* of east door, arranging seats of *Brahman* and *holar* etc. in the south of the *Vedi* and other sides properly, establishing one Jug full of water in the north of *Vedi*, having prepared the *shhalipaka* according to the method described in the *Samanyuprastarans* and going near and staying there at the door of entry and getting out the master of the house should enter into the middle room, seat the *Brahman* etc. priests on their respective seats and seat himself keeping his face eastward. He should, then, distribute the ghee warmed, prepared, cleaned and mixed with musk etc. odoriferous things in pots and keep these pots before all of them. Filling his spoon with ghee offer four oblations of ghee with the following mantras :—

ॐ वासतोमते इति वासीदुत्तमागन्तव्येको वासीको वस नः । सर्वभूति
इति तन्नो वृक्षस्य तन्नो नमः हि नमो नः कनुमते स्वाहा । १ ।

वासतोमते वासतो नः दधि कनुमते वीदिवर्धयिष्यती ।

वासरातो तन्नो स्वाहा तन्नो वृक्षस्य इति नो वृक्षस्य स्वाहा । २ ।

वासतोमते तन्नया संनया ते वासीमहि स्वया कनुमता ।

वाहि सोम उत सोमे वरयो वृक्षं वात स्वस्तिभिः वस नः स्वाहा । ३ ।

स्व० व० ३ । वृ० २४ । (व० १-३)

वासीमहा वासतोमते विन्वा कनुमाविन्वा ।

वसा मुनेव दधि नः स्वाहा । ४ ।

स्व० व० ३ । वृ० २५ । व०

O master of the grand worldly structure! grant your blessing to us. May our entrance in the house be wholesome for us. Whatever wealth we desire from you please give us. May you be gracious for our bipeds and quadrupeds. Whatever has been uttered therein is true.¹

O master of the grand worldly structure ! Thou art the augmentator of our fortunes. O mighty power ! Come to us increasing our wealth with kine and horses, In your friendship we may not be overcome with old age before time. You shower your affection and grace upon us like a father to his sons.³

O master of the grand worldly structure by Thy grace we obtain the place auspicious, nice and full of wealth. Thou guard us properly in attaining whatever we have not attained and in preserving whatever we have attained. O Lord ! Thou protect us always with pleasure and plenty.³

O Master of grand worldly structure ! Thou art the dispeller of all calamities and disease. Thou pervadest all the forms and shapes of the world. Thou art our friend and be gracious upon us.⁴

Afterwards, the *sthalipaka* previously prepared be mixed with *ghee* keeping it in other pots of bronze and the pots be put before all the priests. Taking a small quantity of that the six oblations one by each, be offered with the following *mantras* :—

ओम् अग्निमित्रं बृहस्पतिं विश्वांश्च देवानुक्षुये ।

सरस्वतीञ्च वाजीञ्च वासु मे दत्तवाजिनः स्वाहा । १ ।

संपदेवजान्तर्वाहिमवन्तं सुवर्णम् । यज्ञंश्च कद्रावाहित्वानीक्षामं कनरीः सह । एतान्तर्वाग् प्रपद्येऽहं वासु मे दत्त वाजिनः स्वाहा । २ ।

ओं कर्तारञ्च विकर्तारं विश्वं कर्मणि यो योश्च वनस्पतीम् । एतान्तर्वाग् प्रपद्येऽहं वासु मे दत्त वाजिनः स्वाहा । ४ ।

वातारं च विद्यातारं मित्रीनां च पतिं सह ।

एतान्तर्वाग् प्रपद्येऽहं वासु मे दत्त वाजिनः स्वाहा । ५ ।

स्वोर्मे जिवमिष वासु रक्षं ब्रह्मणुमाप्स्यी ।

सर्वंश्च देवताञ्च स्वाहा । ६ । (वार १, १, ८)

I describe the qualities operations etc of *Agni*, *Indra*, *Brihaspati* and other physical and spiritual forces including *Saraswati* and *Vaji*. Let all of them being powerful give us homey comfort.¹

I know and describe the properties and actions of cloud, all the physical powers, beautiful mountain covered with the snow, *Varas*, *Rudras*, *Adityas* and *Jahnu* with all their powers. Let these powerful give us homely comfort.²

I also know and come into contact of morning part of the day, (anti-meridian) post-meridian with the occurrence of meridian, dusk midnight, dawn which is grand in spread and full of lustre. Let these be the source of our homely comfort.³

I know *Kartar*, *Vikartar*, *Vishvakarma*, medicinal plants and trees. Let these powerful be source of our homely comfort.⁴

I came in contact of *Dhatar*, *Vidhatar*, with the master of treasures. Let all these powerful become the source of our homely comfort.⁵

Let all the forces like *Brahman*, *Prajapati* and all other mighty powers of the nature be source of making our entry and residence full of pleasure delight etc.

Afterwards the master of the house taking into a pot of bronze the leaves of *गुग्गुलु-वृक्ष* (*Ficus Glomerata*), *वल्गु* (*Burra Frondosa*), *वातु-दूध* cow-dung, curd, honey, *Ghee*, *दूध* and barley and mixing them together should strew them at the doors with the following mantras and drop water also

ओं श्रीगन्धर्वाय नमः ।

(कार = ३ : ४ : १०)

on the east door

ॐ नमो भगवते वासुदेवाय ।

(कार = ३ : ४ : ११)

on the south door.

ॐ नमो भगवते वासुदेवाय ।

(कार = ३ : ४ : १२)

on the west door.

ॐ नमो भगवते वासुदेवाय ।

(कार = ३ : ४ : १३)

on the north door.

May fortune, fame guard this house on the east connecting entrance.

May the *Yajna* and gift of *yajna* protect this house on the south connecting entrance.

May the grain and learner *Brahmana* guard his house on the west connecting entrance.

May the power and good speech and act guard this house on the north connecting entrance.

Afterwards he remembering and praying God in the various directions, standing in the front of the doors according to the method and procedure laid down against the following mantras should pronounce them :—

केता च वा सुकेता च पुरस्ताद् गोपायेतामित्यग्निर्केताऽदित्यः सुकेता ती
अथ च तान्वा नमोऽस्तु ती वा पुरस्ताद् गोपायेताम् ॥

with this in the east direction.

दक्षिणतो गोपायमानं च वा दक्षिणतो गोपायेतामित्यर्धं गो-
पायमानं दक्षी दक्षिणतो अथ च तान्वा नमोऽस्तु ते वा दक्षिणतो गोपायेताम्
॥ २ (वारः ३ । ४ । १५)

with this in the south direction.

दीर्घविराज वा कामुविराज पश्चाद् गोपायेतामित्यग्निर्दीर्घविराजो
कामुविराजो अथ च तान्वा नमोऽस्तु ती वा पश्चाद् गोपायेताम् ॥ ३ ॥ (वारः
३ । ४ । १६)

with this in the west direction.

Let *Keta* and *Suketa* become the source of our security in the front. Agni is *Keta* and the *Aditya* is *Suketa* and I know the operation of both. We take advantage from both of them. May by God's grace they protect us in the front ¹

Let *Gopayamane* and *Rakshamane* guard us from the southern side. The day is *Gopayamane* and night *Rakshamane* and I know their utility. May they both by God's grace protect us in the south.²

Let *Didivi* and *Jagriti* guard us from the West. The grain is *Didivi* and the Vital air *Jagriti* and I realize the utility of both of them. May they both by God's grace protect us from the West.³

अस्मन्मागध सोमसुवर्णोदरायै इत्यथ नृणां सवृत्तस्य सवृत्तस्य
सवृत्तस्य इत्यथ सवृत्तस्य सवृत्तस्य नृणां सवृत्तस्य सवृत्तस्य ॥ ४ ॥

(चर = ३ : ४ : १०)

with this in the north direction.

अस्मन्मागध सोमसुवर्णोदरायै इत्यथ नृणां सवृत्तस्य सवृत्तस्य
सवृत्तस्य इत्यथ सवृत्तस्य सवृत्तस्य नृणां सवृत्तस्य सवृत्तस्य ॥ ४ ॥

(चर = ३ : ४ : १०)

Let *Asvapana* and *Anavadhana* become the source of our security from the north. This moon is *Asvapana* and *Vayu* *Anavadhana* and I know their operations. May they both protect us from the north.⁴

The two door-wings are like the pillar of *Dharma* and *Lakshmi* and are like day and night. These houses (rooms) full of the birds of animal and wealth are like the house of king. I accept these rooms with progeny and wealth. Let us flourish in this house where have been invited relatives, well-wishers, intimate persons and the gathering of gents and ladies. May our houses be full of good children.⁵

Thus completing this procedure the master of the house should respect and entertain the *Hotar* etc. priests with their wives, friends and well-wishers and relatives. He should give *Dakshina* to deserving ones with full respect. The ladies see off ladies and gents see off gents in delight and pleasure. They

taking leave to go to their houses give their blessings to the master and mistress of the house by the following sentence :

तच्च भवन्तो ऽग्रामन्विताः सदा नृपायुः ॥

In this way there should be opening of the garden etc. There is only this variation that the *Homa* be performed in the side of air blowing to the garden, so that the fragrance of the *Homa* make the trees and plants fragrant. If there has been erected house this be also opened with the same procedure.

This is the end of the procedure of the ceremony concerned with the opening of house or entrance into the house etc.

Thus constructing houses etc. the house-holders should correctly discharge the duties assigned to them according to their *varnas*.

Now here is the definition of *Brahmana* and his assigned duties.

अध्यापनमध्ययनं वचनं याजनं तथा ।

यानं प्रतिग्रहवर्चसं ब्राह्मणानामकल्पयत् ॥ १ ॥ ननु० (१ । ८८)

यानो दमस्तपः शौचं साधितार्यवनेषु च ।

यानं विज्ञानमास्तित्वं ब्राह्मणं स्वभावकम् ॥ २ ॥

गीता० [१८ । ४२]

(1) Teaching ladies by ladies and men by men without deceit and with affection, (2) to learn all of the learnings completely, (3) performance of *Agnihotra* etc., (4) conducting of *yajna*, to give gift of gold etc. to the deserving persons, (5) to take gift from the house-holder who earn wealth with just, honest and pious methods. In these assigned duties learning, performing *yajna* and giving gift are three religious duties to be discharged by a *Brahman* while—teaching, conducting *yajna*, and take gift are three duties to be discharged to earn living.

• Dharma stands for just conduct Nyaya means the dealings without partiality To leave impartiality is the name of the freedom from violence, aversion, telling a lie etc. with abiding always by non-violence, non-aversion and truth, speaking. There is only one religion of all the men. But the *varnas* are known separately on the ground of the different duties assigned to them according to proper division and definition.

But the acceptance of gift is an inferior act To earn living by teaching and conducting *yajna* is a superior act Says *Matsya* :—

अग्निं यः श्रद्धया (यजु० १०।१०८)

To allow not the mind in unrighteousness and check even the tendency of doing impiety to keep the organs—ears etc. away from the unrighteousness and employ them in piety to endure twain of cold, heat, blamishness, praise, hunger, thirst, respect and disrespect for the attainment of celibacy, learning and the accomplishment of *yoga*, to purify body etc. with water etc. and keep mind and spirit pure and free from attachment, aversion infatuation etc. to be not stimulant with anger, keeping the tendency of kindness even faced with the torture of blame and praise by others, to be not proud, to avoid pomposity and self-aggrandizement etc. to have the capacity of teaching all the scriptures with the distinctive knowledge of the co-relation of words and meanings, to know all the things from earth to God and take proper benefit of them with dexterity in arts and the practice of *yoga*, to be not against Divinity, *Vedas*, *Dharma*, unworldliness, the feeling of life after death and life before the birth, fructification of actions and the sense of emancipation, these nine acts and qualities be known as the *dharma* of the *Brahman Varma*. To abide with good qualities, acts and nature supreme to all. The men and women endowed with such deeds and qualities be known as *Brahmana* and *Brahmani*. Their marriage also be performed in conformity to these virtues. They should be authorized as *Brahman* amongst all the men.

Now the definition and nature of *Kshatriya*

अवाधो रक्षणं दानविश्वारूपमयेव च ।

निषेधेनान्नमित्राद्य अग्निं यः श्रद्धया ॥ ११॥ यजु० (११॥८८)

श्रीयं नेत्रो वृत्तिरायं युद्धे साम्यमाययम् ।

शशीमोक्षरकायस्य शशीमं शशीमयम् ॥ १२॥ यजु० (१२॥४३)

The systematic study of the *Ved* etc. scriptures with all the

angas and *upangas* with observance of the discipline of continence, to perform the *Agnihotra* etc. *yajnas*, to impart knowledge and give gold etc. to the deserving ones and fearlessness to the subject; to protect always by all means to the subject—all these duties and conducts are included in the duties and definition of *Kshatriya*. To teach the science of armament, to administer justice and maintain the strength of army are the acts of living of the *Kshatriyas*.¹

To remain ever unattached with the huntings of the organs, to be always self-controlled, to be always engaged in the acts of good actions, good conduct, and decency keeping away from the use of intoxicant drinks etc., covetousness and profligation, to be always fearless in the use of armery, in battle, even in the act causing death and the use of weapons on the enemies, to maintain bravery and becoming intrepid never yield to any one as timid and pauper; to be never confused and perturbed in the time of calamity, trouble and scarcity and be always unperturbed; to be capable and clever in the matter of battle, wordy fight, ambassadorial job, administration of justice etc., to be always ready in the warfares and never come into the grip of the enemy due to perturbation caused by the fear of war. to give gift; as God showing merep on all like a father to his son gives the awards of pleasure and pain for the good and bad actions of the souls without any partiality and observes completely the good and bad acts of all as residing within all with his omniscience etc. so a *Kshatriya* should deal with his subjects and keep him aware of the good and bad activities of the subjects and officials of the state, to be always ready to administer justice and give happiness to subject, to be always ready in rewarding good persons and punishing offenders, and to make his spirit delighted and gratified by ploughing the soul into justice and piety keeping the body wholesome, strong, firm, vigorous and long lived—these qualities and acts adopted and possessed by a man and a woman make them *Kshatriya* and *Kshatriya* respectively. The marriage of these should also be fixed in conformity to these qualities and acts. The king and the queen should administer justice to men and women and promote their good respectively as the *Brahmana* and *Brahmani*

teach the men and women respectively. The *Kshatriyas* who are not crowned as *King* should join the services of proper designation in the state of the *King* *

New the definition and nature of *Vaisya*

वसुनी रक्षन् वारिधिरात्मनो व ।

वसिष्ठं पुनो व वसन् वसिष्ठं व न १ न वसु [१० । १०]

To study the true scriptures like *Veas* etc., to perform the *Agnihotra* etc. *yajna*, to give the gift of grain etc. —these three are the religious duties of the *Vaisya* while to domesticate the animals like cows etc. and to sell the milk yielded by them, to know the languages of various countries, accounts, geology and the nature of soil, seed etc. to earn interest* to know the science of agriculture, preservation of grains and to know the method of testing measure and soil, to know the method of ploughing and sowing of seeds etc. are the four acts of livelihood of a *Vaisya*. The man and woman who possess these qualities and acts are called *Vaisya* and *Vaisya* respectively. Marriages in the couples of *Vaisya* should be settled in conformity to these qualities and acts †

New here comes the definition and nature of the *Shudra* Varna

एकमेव हि कृत्यं शूद्रः सर्वं कारितुम् ।

एतेषामेव वसुनी पुनः वारिधिरात्मनो न १ न वसु [११ । ११]

God has assigned only one act to *Shudra*, the individual who is uneducated, unable to grasp anything even being taught, strong in body and competent in serving others and that is, the service of the three *Varnas*—the *Brahmans*, *Kshatriya* and

* The interest should not more than 1-1/4 per cent and less than 1-1/4 per cent. If the return is twice of the invested money he should neither take a single pie nor give any thing on loan. Lesser interest he will take and greater wealth he would earn and neither there will be poverty nor the had progeny in his family.

Vaishya without grumbling and with pleasure. The man had woman possessing these qualitative deficiencies and the sense of service are known respectively *Shudra* and *पूत*. The marriage settlement and the liberties to be given to them be considered in conforming to the scrutiny of their acts etc.

If the division and assignment of the four *Varna* be made according to these respective qualities and acts the society of men, family and country would attain all progress. If the men of the *Varna* possess the same qualities, acts and nature of the *Varnas* in which they are born it is a distinctive exception.

Now all the *Brahmana* etc. *Varna* should follow the following code of conduct and method in discharging their duties :—

वेद्योचितं स्वकं कर्म जित्वं कुर्यादतश्चितः ।

तद्धि कुर्वन्व्यासक्तिं प्राप्नोति परमां गतिम् ॥ १ ॥

मेहेतापान् प्रसंगेन न विद्वहेन कर्मणा ।

न विद्वज्जालेभ्यश्चैव नातर्कानि यतस्ततः ॥ २ ॥

(मनु० अ० ४ । श्लो० १४ : १२)

The *Varnas* like *Brahmana* etc., should daily discharge their duties assigned by the *Vedas* without any indolence and discharging these duties according to their capacity and powers attain the things aimed at upto the gain of salvation.¹

A house-holder never should accumulate money and wealth with the help and cooperation of an evil man. He should neither acquire wealth ever through unrighteous deed nor concealing the thing present with him through deceiving others in spite of being faced by overwhelming calamities.²

इन्द्रियार्थेषु सर्वेषु न प्रसज्येत कामतः ।

अतिव्यासक्तिं चेतसां गमता तन्निवर्तयेत् ॥ ३ ॥

तर्कान् रक्षितव्येद्वर्णान् स्वाध्यायात्म्य विरोधिनः ।

कथा तथाऽध्यायवर्णेषु ता इत्येव कुतश्च्युता ॥ ४ ॥

[मनु० अ० ४ । श्लो० १५ : १०]

He should not be entangled in the sensual enjoyments with passion and should keep away entirely keen attachment of the sensual enjoyment i. e. the contact from the environment of mind. 3.

He should leave out all those things and acts which are anti to self study and righteousness. The successfulness of house-hold life lies in imparting knowledge in all the circumstances. 4.

दुष्टिदृष्टिकराव्याप्तुं कथामि च क्षिप्तमि च ।

क्षिप्तं ज्ञानमव्यभिचारेण विपश्यन्मनसं वेदितव्यम् ॥ ३ ॥

यथा यथा हि पुंस्यं ज्ञानायं कथयिष्यमहेति ।

तथा तथा विद्यामयि विज्ञानं यथायं वेदितो ॥ ४ ॥

न संशयेन वदितव्यं यथायं पुंस्यं ।

न नृत्तविपश्यन्मनसं यथायं विद्यामयि ॥ ५ ॥

नानामयमव्यभिचारेण नृत्तविपश्यन्मनसि ।

ज्ञानमयि विद्यामयि वेदितो यथायं नृत्तम् ॥ ६ ॥

ज्ञानं नृत्तमयि नृत्तम् नृत्तमयि विद्यामयि ।

क्षिप्तं च नानामयं नृत्तमयि वेदितो यथायं ॥ ७ ॥

(समु- ३- ४ । अली- १६, २०, ७६, ११५, ११५)

O women and men ! you always go through and are the beneficial scriptures which quickly increase genius etc and dharma and wealth and the sciences laid down in the branches of the Vedas 5.

As far as the man thinking over the scriptural dicta reaches their esoteric truth, knows more and more he becomes fond of the sciences. 6.

The house-holders of decency should not ever live with the men who are discarded, evil-doing, devoid of religious feelings wanderers, fool of false-arrogance, of bad nature and of mean intentions. 7

The house-holding people should not feel shy of their existence if they become poor after enjoying the life of plenty of wealth. They should not lament that they have gone poor. They should not even cry for this but should be engaged in perseverance for the increase of riches and never think that riches are unattainable. 8.

Men should always speak truth and preach the people for their well-being. They should never use harsh words calling a fool, as fool, an one-eyed man as one-eyed before such persons. They should not tell a lie to appease others. This is the primordial *dharma*. 9.

अनिवारयेत् वृद्धादि वक्ष्यान्वेवात्मनं स्वकम् ।
कृताञ्जलिपदासीत गच्छतः पुण्यतोऽभिवाद्य ॥ १० ॥

अस्मिन्मनुष्ये तस्यैव निवृद्धं त्वेषु कर्मसु ।
वर्त्मनः निवेद्येत् सवाचारमलम्बितः ॥ ११ ॥

वाचारमलम्बते ह्याचाराचारवीक्षिताः जनाः ।
वाचारादुत्तमसम्पत्ताचारो ह्युत्तमसम्पत् ॥ १२ ॥

पुराचारो हि दुस्को लोके वचति निमित्तः ।
दुःकृतानी च सततं व्याधितोऽन्धपुरेव च ॥ १३ ॥

सर्वसम्पत्तीनीदृषि यः सवाचारवान्मरः ।
अज्ञानोऽन्धवत् सतं वर्धन्नि जीवति ॥ १४ ॥

(मनु० ४ । १२४-१२८)

He should offer *Namaste* i. e. respect to men who are mature in experience and knowledge and mature in age. When such persons come near him he rising respectfully lead them to sit on his seat and sit near them with folded hand, answer their questions and when they are to go he should walk after them and going a little far send them off. The persons matured in experience and age should not of and on go everywhere without any aim and object 10.

A house-holding man always leaving out the habit of indo-

lence and being firm in his duties described in the Vedas and the duties given in the *Mahāsmṛiti* according to the Vedas should always follow the fundamental rule of conduct which is the original principle of religion—i.e., the faith and practice of the good persons and the persons of right thought, speech and deed. 11.

Long life, good progeny and in-exhaustible riches are attained by a man through practice of righteousness and this practice of righteousness abolishes all of the evil designs of irreligion. 12.

The man of bad conduct find him discarded everywhere, subjected to unhappiness and short-lived by the diseases. 13.

The person who is deprived of all other good qualities may attain the life of hundred years if he practises right conduct, truthfulness, has fruitful sentiments of practising truth and is free from the tendencies of blaming others. 14.

सकलवचनं सर्वं तत्कालेन वचनेत् ॥

सकलवचनं तु त्वत्कालेनैव वचनः ॥ ११ ॥

सर्वं वचनं तु त्वत्कालेनैव वचनम् ॥

एतद्विद्यात्मनो न कश्चिद्दुःखः दुःखो ॥ १२ ॥

अवशिष्टो नरो यो हि त्वत्कालेनैव वचनम् ॥

हिमालयस्य यो हिमं देहस्य तु यदेतत् ॥ १३ ॥

(सु. अ. ४। श्लो. ११, १२, १३)

The man should always abandon with firm effort whatever is act of dependency and strictly adhere to whatever acts are independent. 15.

The dependency to others is painful and independence is called happiness and this should be known the definition of happiness and unhappiness. 16.

The man who is irreligious and has acquired the wealth through irreligious or unrighteous means and methods and who

is always indulgent in violence i. e. enmity does not ever attain happiness in this worldly and unworldly life i. e. after death. 17

माधवैरवरितो लोके सदाः कर्माणि नीरिव ।

सर्वैरावर्तमानस्तु कर्तुं भूमानि कुन्तति ॥ १५ ॥

यदि मात्मनि पुत्रेषु न वेत्तु पुत्रेषु न पुत्रेषु ।

न त्वेषाम् कृतोऽर्थः कर्तुं भवति निष्कलः ॥ १६ ॥

सत्यवर्मायुतेशु लोके वैभारतेतदा ।

सिन्धोश्च सिन्धोऽर्थेन बाष्पाद्भरतयतः ॥ २० ॥

(मनु० अ० ४ । श्लो० १७२, १७३, १७४)

Man should rest assure that the *Adharma* done in this world does not fructify soon like the cow whose service does not bring the result of milk rapidly. But the *Adharma* obstructing the happiness of its doer by and by cuts the root of the happiness and thus *Adharma* man suffers from the sorrow and pain. 18.

If the consequences of *Adharma* do not come to doer in his own time they come to his sons, if not to them, also they come in the time of his grand-sons surely. But it is never possible that the act performed by a doer could not bring fruit and go fruitless. 19.

Therefore it is proper for all men to wander in the outside and internal purity performing the deeds of true religion and conduct of good men. They should always teach and instruct their disciples keeping them strict in the true *dharma*, putting their own voice, hands and abdomen in control.

परिवर्तयन् कानो वी स्वातां धर्मवर्जितो ।

धर्मं चाप्युचोचकं मोक्षदिकृत्तमेव च ॥ २१ ॥

यस्य सर्वसंयुक्तं वाङ्मनोऽपि नृणां पुत्रिकः ।

कर्मलोकहाराय सर्वभूतान्त्ववीडयन् ॥ २२ ॥

उसं वैवर्तयन्ति सन्ध्यामाचरेत्तु ।

विदोः कुलपुत्रकर्मकावधायकमवधेन ॥ २३ ॥

सकलार्थं विहाय सर्वं वाङ्मयं वाच्यमिच्छता ।

तन्मू कः स्वेवेष्टार्थं न सर्वस्वेष्टकुरारः ॥ २४ ॥

(समु० अ० ४ । श्लो० २४६, २४७, २४८, २४९)

स्वात्मार्थेन सर्वार्थैर्वीरिषिर्देवैश्च कृतः ।

सहस्रार्थं च सर्वं च सद्गोचरं विहाय तन्मू ॥ २५ ॥

(समु० २ । २४)

One should renounce at once the ambitions, the wealth etc. which do not stand proper in conformity to the principles of *Dharma*. He should always keep him away from fallacious characteristics of *dharma*, that is, the actions bringing out pain afterwards and conducting the people towards the deeds of blamishness. 21.

A man without giving any pain to other creatures should accumulate options and opportunities of *dharma* slowly for the help of his life after death as the white ants pile up their citadel by and by 22.

The man who wants to make his family excellent should leave out the company of mean persons and increase the contact and association with good persons. 23

Take it for granted that the man who infringes the speech (i.e. tells a lie) in which all the worldly dealings are fixed, which is surely the origin and base of such dealings and through which all the worldly dealings are accomplished, commits the theft of all these things collectively. Therefore, he should always renounce telling a lie and speak truth.

It is obligatory to men that they read and teach the true scriptures like *Veda* etc. think over the meanings of *Gayatri*, *Om* etc seriously perform the acts of concentration, *Homa*, *Agni-hotra* etc. *Karmopasana*, knowledge, learning, *isus* like *Parna-masa* etc. *Panchmahayajnas*, *Agnistoma* etc. administration of the country with justice, truth-speaking, practice of *yaga* etc and thereby make this body *Brahmi*, i.e. assigned with the purpose of attaining *Brahman*. 25

Now we take here scope and nature of *Sabha*, the parliament or assembly. The tasks which are of tremendous importance like the administration of the country should discharge after having been decided by the *Sabha*. Authorities on this subject :—

तं सभा च समितिकम् लेना च ॥ १ ॥

अथर्व० का० १५ । सू० ३ । मं० १ ॥

सम्भ सभा मे बाहि मे च सभ्याः सभास्तवः ॥ २ ॥

अथर्व० का० १६ । सू० १५ । मं० १ ॥

श्रीणि राजाना विद्वेने पुनरिणि परि विष्णामि भूयः सरति ॥ ३ ॥

ऋ० मं० ३ । सू० १८ । मं० ६ ॥

The Government of a country with honesty and righteousness etc., are the tasks and affairs which should be discharged and fulfilled by the parliament, war and army. 1.

O King ! (the presiding head of the parliament) you guard my parliament and promote its cause. Those learned righteous, adpet persons who are the members of the parliament should also do the planning and protection of the *Sabha* and thereby promote the good of all. 2.

They, the two groups of the ruler and the ruled formed from within the noble men of the subject should appoint three committees named as *Rajasabha*, *Dharmasabha* and *Vidyasabha* in achieving the aims of goods knowledge and beneficial deeds of this world and of the warfares and for the accomplishment of works of education etc. and promote the cause of all the affairs of the world. 3.

अथर्वनामेभु अथर्व कथं स्वादिनि वेदमयेत् ।

वे सिन्धु बाहुना व पुनस्त अर्थ स्वादमदितः ॥ १ ॥

अथर्वनामिनी वेदु वेदः सपरिवृ हयः ।

वे सिन्धु बाहुना मं बा भुतिबावकाहेतवः ॥ २ ॥

(मयु० अ० १२ । इतो० १०८, १०९)

O men of house-hold life ! if you succumb to any delusion in the tenets of religion which have not been referred to directly in the *Manusmṛiti* etc., you follow the practice of adepts without any doubt and take it granted as the tenet of *dharma*. }

All the persons cannot be adept but adepts are those who have studied the *Vedas* with their limbs with the discipline of *Brahmacharya*, who are competent to issue imperatives and injunctions through the vision of scriptural authority and authorities of validities like perception etc. and who are religious and altruistic. 2.

सकामरा वा वरिष्णुं वं सर्वं वरिष्णुमेव ।

अथवा वाचि वृत्तत्वा वं सर्वं न विचारयेत् ॥ ३ ॥

वर्षिणी हेतुवत्तर्षी वेत्तसो सर्वं वरिष्णुः ।

अथवावर्षिणः पूर्वो वरिष्णुवावृत्तवरा ॥ ४ ॥

आग्नेयविकृत्युक्तस्य आग्नेयवर्षिणेव न ।

अथवा वरिष्णुं वा सर्वं वरिष्णुमेव न ॥ ५ ॥

एकोऽपि वेदविद्वत् न वाक्येन विधीयते ।

न विंशतिः परो वर्णी वावाक्यपुनोद्वेष्टः ॥ ६ ॥

(मनु० अ० ११ । श्रौ० ११०१११)

Let no man transgress that law which has been passed by an assembly of ten men learned and wise, or at the very least of three such men. 3

This assembly must consist of members who are well-versed in the four *Vedas*, keen logicians, masters of languages and men conversant with the science of religion ; they must belong to the first three orders—*Brahmacharya*, *Grhastha* and *Vanaprastha*. 4.

Also is competent in deciding the points of doubts raised in the matter of religious affairs is the assembly of three men which consists of the scholars of *Rigveda*, *Yajurveda* and *Samveda* respectively. More powerful and competent is the assembly if that consists of much more such persons.

Even the decision of one *Sanyasi* who is so well conversant with all the four *Vedas* is superior to all the twice-born (*Dvijas*) should be considered of the highest authority. But let no man abide by the decision of myriads of ignorant men. Only the decision of the learned *Sanyasi* and learned persons given with the authorities of the *Vedas* etc. should be strictly obeyed in the matter of religion. 6.

If there arises out any difference of opinion in the *Sabha* the same should be decided by majority. If there is the equal number of opinions of both parties the opinion in this matter be sought of a *Sanyasi*. The opinion given by the *Sanyasis* who are well-wishers of all and devoid of all impartiality, should be taken as right and correct.

समुनिरपि श्रेयतेनित्यमाध्यामिनिष्ठः ।

वसन्तकालो धर्मस्तोषितः प्रवृत्तः ॥ ७ ॥

मृतिः क्षमा वसोऽस्तेषां शीघ्रमिन्द्रियनिष्ठः ।

शौचिका तत्त्वमकोक्षो वसन्तं धर्मस्तत्त्वम ॥ ८ ॥

(समु० अ० ६ । श्लो० ६१, ६२)

It is obligatory to the men of four *Ashramas* who are known as *Dvijas* that they strictly abide by the following *dharma* and keep them away from *adharma* with all their efforts. 7

Dharma is the name of abiding by truth leaving partiality and renouncing untruth for always. There are eleven characteristics of *dharma* :—

Non-violence—Avoidence of doing unwell to any one with the intention of enmity

Mental firmness—Remain always firm in *dharma* and never renounce it due to being perturbed with the matter of loss, profit and happiness and unhappiness.

Forgiveness—Obedience of the tenets of *dharma* with the sense of tolerance in the matter of blame, praise, respect and disrespect

Control on mind and organs—Employment of mind in *dharma* removing it always from *adharma*.

Theft—To accept never the wealth of others in thought, action and deed with unjust and irreligious means.

Cleanliness—To keep clean and pure the mind and soul with the renouncement of attachment, aversion etc. and the body with utilization of water etc.

Control over organs—Engage the ear etc. external organs only in *dharma* keeping them away from *adharma*.

Intellect—To increase the power of intellect with true knowledge like *Veda* etc., the practice of *Brahmacharya* and the company of learned men leaving bad companies, bad habits, drinking etc.

Experience—To attain the knowledge which consists of knowing the things from earth to God.

Truth—To accept truth, to speak truth and to obey truth.

Non-engagement—To leave out anger etc. evils and to accept the qualities of peace. All these are called *Dharma* and the conduct of injustice, partiality is *adharma* which consists of violence, enmity, agitation and confusion of mind, to indulgence of mind in *adharma*, stealing, uncleanness, uncontrolling of organs and their engagement in *adharma*, bad company, bad habits, to spoil the intellect by drinking intoxicant things, to be absorbed in the ignorance which is a bad conduct conducive to the practice of *adharma*, to accept untruth and falsehood to speak a lie to *adharma* and bad characteristics are these eleven varieties of *adharma*. One should always be away from them.

न न सदा दम न सति बद्धा बद्धा ते ये न ब्रह्मिण कर्मभूः ।

मासी क्षमो दम न सत्यसिन्धो न सत्याय कथमेवाभ्युपेतम् ॥ ११ ॥

ब्रह्मसंहिता (उपनिषद् ३० : ११ : उपो० १५)

समी वा न प्रवेष्टव्यं सत्यं वा तपश्चरन् ।
अथ वयं विदुः कथापि नरो जयति किरियसी ॥ १० ॥

समीं विदुस्तपश्चरन् समीं जयीति शकी ।
सत्यं वाच्यं न कुतश्चिद्विद्वत्सत्यं सवाच्यः ॥ ११ ॥
(अनु० अ० ५ । श्लो० १३, १२)

विद्वद्भिः सेवितः सद्भिः सत्यमष्टेवराणि ।
ब्रह्मेनाभ्यनुसृतो यो वर्मं स्तन्निबोधत ॥ १२ ॥
(अनु० अ० २ । श्लो० १)

Insolvent of the qualities of an assembly is that assembly where men of mature age, experience and practice are not the members, the persons are not the persons of mature qualities if they do not speak *dharma* when they are called for it, the *dharma* which is devoid of truth is not *dharma* and even the truth which embraces the sting of deception is not truth, 9.

Either a just and virtuous man should not enter an assembly or a court of justice, or when he does enter it, should invariably speak the truth. He, who looks on injustice perpetrated before his very eyes and still remains mute or says what is false or unjust, is the greatest sinner. 10.

Where, justice, having been wounded by injustice, approaches the court, and no one extracts the dart, shot by injustice from the wound, all the judges who constitute the bench would also be considered as wounded. 11.

O people ! you know it the *dharma* which is embraced and practised by learned men in conformity to dictates of their conscience. 12.

वर्मं एव ह्यसौ हन्ति यस्मै रक्षति रक्षितः ।
न स्वादृशीं न ह्यसौ वा यो वर्मो ह्यसौ जयीत् ॥ १३ ॥
यसौ हि भयवाक्यं वक्तव्यं न कुतश्चिद्विद्वत् ।
यसौ न विदुर्वैवासा स्वादृशीं न मोक्षयेत् ॥ १४ ॥

(अनु० अ० ५ । श्लो० १५, १६)

Where justice is destroyed by injustice and Truth by untruth under the very nose of the judges whilst they simply look on, all the judges in that court are as if dead, not one of them is alive. Justice being destroyed shall destroy the destroyer. Justice being protected shall protect the protector. Let no man, therefore, violate the laws of justice, lest justice, being destroyed destroy him.

He who violates the laws of justice—that gives power and prosperity, and showers happiness like rain from heaven—is considered as lowest of the low by the wise. Let no one, therefore, violate the laws of justice. 14

यः कालं कालान्न यवान्न सोमार्द्रं त्वयेच्छीविष्यामि हेमो ।

कर्मो नित्यं पुण्यं ते त्वमिते कीदो मितो हेतुरन्न त्वमितः ॥ १३ ॥

महाभारत (दुः-उद्योग- ४० । ११, १०)

यस्य कर्मो ह्यवर्जं स तस्य कदापीन न ।

हृत्को हं कदाप्यामी हृत्कालं यदायत ॥ १४ ॥

मनु- (अ- ४ । श्लो- १४)

विद्वान् सोमविद्वान् कवि वा मनुजान्,

मन्वीत्यवर्जितान् यन्मनु व यथैवम्,

कर्म वा यथायथान् कुतश्चरेत् वा,

त्याज्यान्वय इतिवन्मि वद न शीरा । १०॥

मनुस्मृति (श्रीमि अथर्व उलो- ३८)

Righteousness should never be forsaken either through lust or fear or greed, even when there be chances of saving one's life by forsaking it. Righteousness is permanent pain and pleasure are fleeting. The soul is immortal while means of living are changeful. 15.

Wherever the righteousness has been wounded with unrighteousness and truth with untruth in the presence of the members of the assembly the members should think them to be wounded. 16

Let diplomats condemn or praise let prosperity come or go.

let death come this very moment or after ages the brave firm in intentions do not remove their steps from the path of justice and truth.

संनक्त्यं सं वरुष सं वो मनासि जानताम् ।

देवा भाग यथा पूर्वं संजानामा उपासते ॥ १ ॥

मृ० सं० १० । सू० १६१ । वं २ ॥

हृद्यं कथं व्याकरोस्तत्त्वानुते प्रजावतिः ।

अवधानमुतेऽवधाकृष्टाऽस्त्ये प्रजावति ॥ २ ॥

यजु० सं० १६ । वं० ७७ ॥

सह नाभवन्तु सह भी भुनक्तु सह वीर्यं करवावहे ।

तेजसि नावधीतमस्तु वा विद्विषावहे ।

ओं शान्तिश्शान्तिश्शान्तिः ॥ ३ ॥

तै० (आर०) अथ्यमप्रवाठनः । प्रवक्तुवाकः ॥

O men of house-hold life ! I (God) gives you this command that as the learned persons knowing everything correctly and having studied and having attained knowledge, the accomplishment in *yoga*, distinguishing truth from untruth embrace truth so you attaining the correct knowledge of *dharma* and *adharma* benefit and disbenefit and becoming concordant in your minds follow the principles of *dharma* and you always following *dharma* and leaving out *adharma* converse with each others amicably and promote the cause of all. 1.

God, the omnipresent, omniscient, just, second to none, the master of all, the universal spirit and creator and protector of the creation differentiates omnisciently between truth and untruth that is *dharma* and *adharma*. He commands you to confirm your faith in truth and disbelief in untruth and you follow His commandment.

We the couple of wife and husband, master and servant, friend and friend and son and father guard each other with love and affection and increase the power of each other with love. May our learning attained and taught be shining in brilliance.

may we not be opponent of any one but to treat all with the sentiments of true friendliness. May we promoting the cause of all house-holders grow to strength in pleasure. May, by the grace of God whose name is *Om* and through our righteous perseverance the displeasure of our body, mind and soul which is of three kind and caused by others be away from us and we showing love on each other, succeeding in attainment of *dharma artha, kama* and *moksha* remaining in happiness by ourselves increase the happiness of others.

Now here I would describe the procedure of the ceremony of *Vanaprastha*, the going to jungle renouncing the house-hold life.

Vanaprastha ceremony is that ceremony in which the man desiring to enter in, procreating children by marriage and on having got a grandson from his son through the procedure of his marriage after completing *Brahmacharya Ashram* i.e. on having got one of his son, enters the *Vanaprastha Ashram* and perform the following things after going to jungle :—

Authorities on the subject :—

ब्रह्मचर्यायम समस्य गृही भवेत् गृही भूत्वा वनी भवेत् वनी भूत्वा वननिः
॥ १ ॥ शततपश्चराम् ।

वनेन वीक्षमाप्नोति वीक्षयाप्नोति वसिष्ठम् ।

वसिष्ठा भद्रमाप्नोति भद्रया सत्यमाप्ते ॥ २ ॥

मनु० अ० १६ । अ० ३० ॥

It is proper for men that they completing *Brahmacharya Ashram* enter the house-hold life, and finishing the same enter the *Vanaprastha Ashram* and thereafter finally accept the discipline and duties of *Sanyasa Ashram*.

When a man accepts to observe the avowed disciplines of celibacy etc. and truth speaking etc. i.e. he accepts these things as code of conduct, he through this attains qualified admittance; through this he attains accomplishment in all the affairs, even through this accomplishment he attains love and aptitude for realizing truth and finally through this he attains truth or the knowledge of truth. Therefore, one should faithfully obey the discipline of *Bramacharya* and thereafter house-hold life and thence-forward the life of a *Vani*, the *Vanaprastha*. 2.

अभ्यासवाचि समिधमग्ने वसते त्वहि ।

असम्य भद्रा वीरेवीर्यं त्वा वीक्षितो ऽग्रहम् ॥ ३ ॥

मनु० अ० १० । अ० २४ ॥

वा सर्वेषां तस्यै तुभ्यं नमोऽस्ति तस्यै नमः ।

दीर्घा तस्यै तुभ्यं नमोऽस्ति तस्यै नमः ॥ ३ ॥

अथर्व० का० २ । सू० २ । वी० १ ॥

O self-refulgent God ! Thou art the master of all the vows and disciplines. May I having got qualified admittance in the affairs, observing the vows of *Brahmacharya* etc. *Ashramas* and being firm in thee accept faith and attain the methods ways, for it. Therefore, as I offer this fuel into the fire of *yajna* so I make it ablaze by being firm on knowledge and vows. In the similar way I establish you in my heart and always get you refulgent in me. 3

O house-holding man ! you knowing its aspects take initiative of this *Vanaprastha Ashrama*, you bring you mind to it from house-hold life, you attain the life *Vanaprastha Ashram* which is the state attained by the person of pious deeds. Men almost crossing over the great and deep darkness of ignorance and the pains etc. of the worldly attachments, i.e. keeping then away from and knowing the soul eternal and undecaying mount to the state of *Vanaprastha Ashram* which is free from worldly displeasures and anxieties.

वर्जितकामास्तु तस्यै नमोऽस्ति तस्यै नमः ।

तस्यै नमोऽस्ति तस्यै नमः ॥ ४ ॥

अथर्व० का० १२ । सू० ११ । वी० १ ।

वा नो वेदा वा नो दीक्षा वा नो द्विविधः तस्यै

तस्यै नमोऽस्ति तस्यै नमः ॥ ५ ॥

अथर्व० का० १२ । सू० ११ । वी० २ ॥

O learned men ! as the sages who have attained happiness of house-hold life first entered into *Brahmacharya Ashramas* and thereafter attain the good qualities of knowledge, control over organs etc. so you desiring your well-being enter into this *Vanaprastha Ashram* which is auspicious one. As a prince first observes the discipline of *Brahmacharyas* and thereafter attains power, strength, fame and desires and protects the Kingdom.

and all the learned, pious men respect him so all the people respect you when you have entered the *Vanaprastha Ashram*.

Let not our family men and relatives destroy my understanding entering into *Vanaprastha*, let not them destroy our qualified admittance in this *ashrama*, let not them destroy our discipline of austerity like *pranayama* etc., let all the children be auspicious for us in my initiation of this *Ashrama* and for my life. Let our mothers, grand-mothers and the mothers of grand-mothers wish our well-beings. As they bless us for accepting this *Ashrama* so all the men allow me to accept this with pleasure. 6.

तवःकृते मे ह्यु वसतमवरण्ये ब्राह्मणा विद्वत्सी श्रेयस्वर्था वरन्त ।

सुखद्वारेण ते विरक्षा प्रयान्ति यन्मामृता त पुण्यो ह्युष्मात्मा ॥ ७ ॥

पुण्योवनि० मं० १ खं० २ । म ११ ॥

O men ! those very learned men who live in the people of jungle peacefully and tranquilly practising *yoga* and centering faith in God, and depending for their living on the alms through sacred-begging live in the forest, become free from all sorts of evils, sins and attachments and through the vital air attain the state in which the unbegotten, immortal eternal God stands attained. Therefore the acceptance of *Vanaprastha* is an excellent thing and act. 7.

एवं गृहाण्ये त्वत्त्वा विद्विजस्यमात्तको द्विजः ।

यमे वसेत्तु निवसो यथावद्विहितेन्द्रिय ॥ १ ॥

गृहस्थस्तु यथा वश्येत् वसीवसितमाश्रमः ।

अथवत्येव चाश्रमं तदारण्यं समाप्स्येत् ॥ २ ॥

तत्प्राप्त्यै वाग्यमाहारं सर्वं चैव परिच्छेदय ।

पुत्रं तु भार्यां निजिष्य यमं यच्छेत्तद्देव वा ॥ ३ ॥

(पु० । मं० १ श्लो० १-३)

Dvija, the twice born persons like *Brahmana*, *Kshatriya* and *Vaishya* attaining complete knowledge through the prescribed

procedure with Brahmarharyu, taking both of the Samavertan ceremony, having full control over organs and spirit and finishing the tenure of house-hold life should enter into the life of forest-living. 1

The house-holders finding his skin loose, the hair totally grey and having got the sons of their sons should take shelter in the forest. 2.

When they are initiated to Vanaprastha they should eat only those things as food which are produced in villages, leave out the things of home preparation and leave their wives amongst their sons or should take them with themselves to the forest. 3.

अग्निहोत्रं समादाय वृद्धां ब्रह्मचरिण्यवम् ।

समादायन्ति निःसृत्य निवसेन्निवसेद्विद्वतः ।

(अथु० अ० १ । श्रुती० ४)

When a house-holder desires to become Vanaprastha he taking all the utensils of Agnihotra with him and leaving the village enter the forest and live therein having full control over organs 4.

स्वाध्याये नियतुरातः स्वाहोमयी वेदः समादिताः ।

वसता निवसन्मादासात् सर्वभूतान्मुक्तयन्तः ॥ ३ ॥

तपसेऽप्येव सिद्धं च ब्रह्मिणं संन्यासादुरीम् ।

वृद्धोऽपि च ब्रह्मेण हितेन समाधिम् ॥ १ ॥

समाध्यायमात्रं केचित् वीक्षां विदोऽपि वदन् ।

विदिवान्मोक्षमिदं वीरजस्यसिद्धये च ॥ ४ ॥

अथु० अ० १ । (श्रुती० अ० ४, १७, २६)

In the forest he should always engage himself in the study and teaching of the scriptures like Veda etc., he having his mind and organs into control keep him away from carnal lust. He should never indulge in objects and satisfaction of organs and even do not have co-habitation with his wife if she is living with him and should accept only service from her. He should treat all

like friends, be ever alert in his duties, be ever a giver not taker and be always merciful on all the creatures. 5.

He should beg for his meals in only the houses of householders or *Vanaprastha* and learned pious men engaged in practising *yoga* and teaching and the people of the forests. 6.

Thus living in the forest he should follow the principles laid down for the *Vanaprastha* and should think over the meanings of the canons of the *Upanishads* to know correctly the nature of soul and God. In this way he should remain in this *Ashrama* until and unless he cultivates the desire of accepting the *Sanyasa Ashrama*. 7.

The procedure—The period of entering the *Vanaprastha Ashrama* has been fixed after 50 years of one's age. When one's son gets son one educating the affairs of house-holding life to his wife, son, brother, younger brother and daughter-in-law should make preparation to go to forest. If his wife desires to accompany him he can take her with him, otherwise he should make her arrangement with elder son with the advice that he would serve her entirely. He should also advise her wife that she would always educate and instruct her sons etc. to follow the path of righteousness and to deviate them from unrighteousness.

Afterwards *yajnasala* and *Vedi* etc., be prepared according to the method described in *samanyaprakarana*. According to the *Samanyaprakarana* the utensils of *yajna* like ghee etc. be arranged. Thereafter performing the procedure of *Agnyadhana* by *ॐ यज्ञः स्वर्गः*, and *Samidadhana* by *यज्ञं यन् माता* etc. *mantras* the man desiring to enter to *Vanaprastha* sprinkle water on the four sides of the *Vedi* beginning with the four *mantras*—*ॐ अग्निर्गन्तव्यम्*—etc. Then he should offer the four oblations of the *Agharavajyabhagahuti* and four *Vyahruti ahuti*. Thereafter he should recite the *mantras* of *Svastivachana* and *Shantikarana*. Afterwards preparing *Sthalpaka* and pouring ghee on it he should offer the oblations with the following *mantras* :—

ओं काम स्वाहा । कल्पे स्वाहा । कल्पस्त्री स्वाहा । स्वाहा । माहितावीताय
स्वाहा । नमः प्रजापतये स्वाहा । चित्तविशालायादित्ये स्वाहा । अक्षित्ये मह्ये
स्वाहा । अक्षित्ये हृन्वीकायै स्वाहा । सरस्वत्यै स्वाहा सरस्वत्यै वाक्कायै स्वाहा ।
सरस्वत्यै बृहस्पत्यै स्वाहा । पूष्णे प्रपञ्चाय स्वाहा । पूष्णे नरगिषाय स्वाहा ।
त्वष्ट्रे त्वष्ट्रे दुरीषाय स्वाहा । त्वष्ट्रे पुष्कलाय स्वाहा ॥ यजु० अ० २२ ।
मं २० ॥

भुवनस्य पतये स्वाहा । अभिपतये स्वाहा । प्रजापतये स्वाहा ॥

यजु० अ० २२ । मं० ३२ ॥

ओम् आकुर्वन्नेन कल्पतां स्वाहा । प्राप्नो यन्नेन कल्पतां स्वाहा ।
अपानो यन्नेन कल्पतां स्वाहा । आनो यन्नेन कल्पतां स्वाहा । उषानो
यन्नेन कल्पतां स्वाहा । तमामो यन्नेन कल्पतां स्वाहा । अक्षुर्वन्नेन कल्पतां
स्वाहा । बीजं यन्नेन कल्पतां स्वाहा । वायव्येन कल्पतां स्वाहा यनो यन्नेन
कल्पतां स्वाहा । आत्मा यन्नेन कल्पतां स्वाहा । ब्रह्मा यन्नेन कल्पतां
स्वाहा । ज्योतिर्वन्नेन कल्पतां स्वाहा । स्वर्वन्नेन कल्पतां स्वाहा । वृषं यन्नेन
कल्पतां स्वाहा । यज्ञो यन्नेन कल्पतां स्वाहा ॥

यजु० अ० ३२ । मं० ३३

I prepare myself to know *Ka*, the all-blissful God, whatever
has been uttered herein is true. 1

I prepare myself to know the *Ka*, the lord of the universe.
Whatever.....true. 2

I prepare myself to know *Katama*, most blessed God. What-
ever.....true. 3

I prepare myself to know *adhi*, the sustainer of all and
Adhita, whatever has been sustained i.e. the universe etc.
Whatever.....true. 4

I prepare myself to control the mind which is the guarding
factor of all creatures. Whatever.....true. 5

I prepare myself to know the faculty of mind, the intellect

and *aditi* the material cause of the universe. Whatever.....
true. 6

I prepare myself to know the grand earth. Whatever.....
true. 7

I prepare myself to know *Aditi*, God who is eternal and
merciful. 8

I prepare myself to attain learning. Whatever.....
true. 9

I prepare myself to attain learning which purifies the con-
science. Whatever.....true. 10

I prepare myself to attain learning and the speech which is
grand and all-pervading. Whatever..... true. 11

I prepare myself to know *Pushana*, the air. Whatever.....
true. 12

I prepare myself to know *Pushana*, the air which is pervad-
ing everywhere. Whatever.....true. 13

I prepare myself to know the air which gives protection to
men. Whatever.....true. 14

I prepare myself to know *Tvastar*, the shining sun. Whatever
.....true. 15

I prepare myself to know *Tvastar*, which illuminate all.
Whatever.....true. 16

I prepare myself to know *Tvastar*, who changes many forms
or who has many colours. Whatever.....true. 17

I prepare myself to know the heat which pervades in the
worlds. Whatever.....true. 18

I prepare myself to know the master of the universe. What-
ever.....true. 19

I prepare myself to know the paramount lord of the universe
Whatever.....true. 20

I prepare myself to attain the knowledge of *Prājapati*, the soul which is the guardian of all the organs. Whatever..... true. 21

May our life remain ever engaged in Performing self sacrificing acts. Whatever.....true. 22

May our vital energy succeed through self-sacrificing acts. Whatever.....true. 23

May our vital energy known as *apana* succeed through self-sacrificing acts. Whatever..... true. 24

May our vital energy known as *Prana*, succeed through self-sacrificing acts. Whatever..... true. 25

May our vital energy known as *Udana*, succeed through self-sacrificing acts. Whatever..... true. 26

May our vital energy known as *Saman*, succeed through self-sacrificing acts. Whatever..... true. 27

May our eyes thrive through self-sacrificing acts. Whatever.....true. 28

May our ears flourish through self sacrificing act. Whatever..... true. 29

May our mutual conversations succeed through self-sacrificing acts. Whatever..... true. 30

May our mind be ever engaged in self-sacrificing acts. Whatever.....true. 31

May our soul persevere in performing self-sacrificing acts. Whatever.....true. 32

May *Brahman*, the master of the four *Vedas* be ever engaged in performing self-sacrificing acts. Whatever..... true. 33

May all enlightenments succeed through self-sacrificing acts. 34

May happiness come to me through self-sacrificing acts. Whatever..... true. 35

May our questions and answers succeed through self-sacrificing acts. Whatever..... true. 36

May our self-sacrificing acts prosper through self-sacrificing acts. Whatever.....true. 37

एकस्मै स्वाहा । द्विस्मै स्वाहा । तृताय स्वाहा । एकस्मिन् स्वाहा ।
अन्यस्मै स्वाहा । स्वर्ग्यै स्वाहा ॥

मनु० म० २२ । म० ३४ ॥

I prepare myself to know God who is one and second to none. Whatever.....true. 38.

I prepare myself to know the relation of cause and effect. Whatever.....True 39.

I prepare myself to know hundred aspects of the worldly things. 40.

I prepare myself to know the things and operations prevailing in the world in the number of one hundred one. Whatevertrue. 41

I prepare myself to burn out whatever is distinctively attracting me towards the lustres of the world. Whatever true. 42.

I prepare myself to attain the happiness worldly and unworldly. Whatever.....true. 43.

Offering thus 43 oblations of *Sihalpaka* and *Ajya* with the above *mantras* one by each the four *Vyahruti Ahuti* be offered according to *Samanyaprakarana*. The *Sama Gana* according to the *Samanyaprakarana* be performed. Afterwards meeting the friends and well-wishers, putting the burden of house etc. on the sons, carrying the articles of *Agnihotra* be should go to forest and living in lovely place, practising *yoga*, thinking over scriptures, keeping the company of spiritual persons should engage him in seeing self and universal self. This is the end of the procedure of *Vanaprastha* sacrament.

Now we would describe the procedure of the
sacrament of anchorite.

The ceremony of *Sanyasa*, the anchorite is that ceremony in which a man duly initiated (wonders on the earth with the motive of doing well-being to all renouncing all the cover of infatuation and partiality leading the life of resignation.

सम्यक् व्यवस्यत्यस्यैवमर्थानि केन वा सम्यक् विदं सत्यमेवमस्य उपरि
अस्ति केन न संशयः, सत्याची विदुः सत्य न सत्याची ॥

The man who leaves out all the irreligious acts is entirely, takes active initiative in the acts of righteousness and becomes established and firm in the same is known as *Sanyasi* and the *Ashrama* he enters in with these initiatives is called *Sanyasa*.

The Period Completing the discipline of continence and chastity, as has been described in the *Vanaprastha* ceremony one should enter the *Ashrama* of house-hold and finishing that should enter to the *Ashrama* of *Vanaprastha* and completing the same he should accept the life of a *Sanyasi*, the anchorite. This is the *Sanyasa* of order, i.e. the acceptance of *Sanyasa* after finishing the *Ashramas* according to their order. The second form of *Sanyasa* is as follows :—

सम्यगेव विरमेत् सम्यगेव उपवेष्टव्यः मुह्यता ॥

This is the sentence of *Shatapath Brahmana*.

On the day when a man has cultivated the firmness in mind for and has created a tendency of full resignation from worldly attachment, should accept the *Sanyasa* whether the time of *Vanaprastha* has been complete or not, or whether he has entered in the *Vanaprastha* or not. He can take *Sanyasa* even from the life of house-hold as main requirement of *Sanyasa* is the development of sense of non-attachment and true knowledge.

The third form of *Sanyasa*—

ब्रह्मचर्यव्रतं प्रवर्तेत् ॥

This is also the quotation from *Brahmana*. A man, if attains the accomplishment in the discipline of celibacy and develop the tendency of resignation from all the attachments and infatuations with the attainment of true *Vairagya* and perfect knowledge, creates desire of doing good for all without any partiality and becomes decisive and firm that he would firmly follow the path of *Sanyasa* till the death, can accept *Sanyasa Ashrama* with the completion *Brahmacharya Ashrama* without entering household life and *Vanaprastha Ashrama*,

Authorities from the *Vedas* on the subject :

सर्व्वमावर्ति लोमनिग्रः पिबतु वृषहा :

बलं वधान् मात्स्वनि करिष्यन् शीघ्रं महर्षिद्वयेभ्यो वरिषव ॥ १ ॥

मा वयस्य विद्यां यत् आर्त्ताकात् लोम शीघ्रवः ।

श्रुतवाकेन सात्वेन भद्रया तपसा तुत इन्द्रोयेभ्यो वरिषव ॥ २ ॥

श्व० नं० २ । सू० ११३ । १-२ ॥

I God instruct to the man to be initiated to *Sanyasa* that as the Sun destroying clouds drinks the water from the earth which is full of many violent things so the man taking *Sanyasa* should drink the juice of fruits and cultivating the desire that he would attain a great power in his spirit, securing the mighty strength should accept *Sanyasa* and shower the knowledge of true instructions for attaining highest power giving pleasures to all like moon 1.

O *Sanyasin* ! you are celebrated with peace and tranquility, with the power of showering the conscience of all with truth, with the power of protection for all the people in all regions and with the qualities of mental and spiritual equilibrium. You becoming successful in your task through right speech, truthful voice, unbreakable aptitude, practice of *Pranayama* and yoga and gentility of temperament make pure your body, limbs, mind and intellect to attain God who is Almighty. 2

यस्य सत्यम् सत्यं सत्यं सत्यं सत्यं । सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं
सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं ॥ ३ ॥

सू. सं. २ । सू. १११ । सं. ४ ॥

O Anchorite ! you are enriched with the wealth of truth, and prominence of truth, you are the doer of truthful acts, you are balanced in life, you give pleasure to all as you are endowed with the power of yoga and you are pure with maintaining unity with God. You speaking right thing without partiality speaking and expressing truth, speaking of the love in establishing truth, shining on all sides do all effort to attain the excellent power produced by yoga 3

यस्य सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं । सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं
सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं ॥ ४ ॥

सू. सं. २ । सू. ११२ । सं. ५ ॥

O Sanyasin ! you are pious and impeller of pleasure in people. You preaching the voice of freedom, creating pleasure for all through knowledges, the practice of yoga and devotion of God, attain with all means God in whom the master of four Vedas secure greatness and through that respect, for getting the happiness of emancipation like cloud which prosper the world 4

यस्य सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं । सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं
सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं ॥ ५ ॥

सू. सं. २ । सू. ११३ । सं. ६ ॥

O Almighty God ! Thou art the destroyer of the pains like ignorance etc. Thou art Pure by nature and the Guru of happiness that is a blessing for all. Thou establish me in Thy indestructible, immortal shelter wherein there remains always the inextinguishable light of the Thine with Thy eternal bliss and like parents shower on me thy happiness with Thine grace to make me attain great height of excellence. 5

यस्य दाता दीव्यस्यो वचावरोक्षं विभः ।

वचोवर्धयतीरत्यस्य माममृतं कुक्षीन्नायेनो वरि सख ॥ ६ ॥

मृ० मं० ६ । सू० ११३ । मं० ३३

O Happiness giving Divinity ! Thou make me establish myself in that Divine Powers of Thine in which the light of grand sun is shining with its lustre, in which there is obstacle of all-pervading electricity of the bad desire, in which the great causes like all-pervading space, airs invigorating vitality operate their functions and make me attain immortality, i.e. salvation and shower on me Thy mercy from all sides to attain the grandeur of life. 6.

यमानुकायं वरवं त्रिभाके विदिधे विभः । लोका यस्य व्योर्तिन्मन्त्रस्य माम
मृतं कुक्षीन्नायेनो वरि सख ॥ ७ ॥

मृ० मं० ६ । सू० ११३ । मं० २४

O All-blessed God ! make me immortal in that realm wherein there is free movement according to one's own desire in the three spheres free from any kind of suffering and full of bliss and which is full of spiritual light. O Lord ! be gracious unto us for the attainment of that state of propriety. 7.

यस्य कार्वा निष्कामाय यस्य वञ्चस्य विधयन् । स्वया य यस्य दुष्कृत्य तस्य
माममृतं कुक्षीन्नायेनो वरि सख ॥ ८ ॥

मृ० मं० ६ । सू० ११३ । मं० १० ॥

O God ! make me immortal in that realm wherein all our desires and longings are fulfilled and which is the region of the supreme greatness and wherein are found all spiritual means of subsistence and self-fulfilment ; O lord be gracious into us for the attainment of that state of prosperity in order to cleave out the sufferings. 8.

यस्याम्नायस्य मोक्षाय पुनः प्रपुनः सातते । कामस्य यममृतः कामस्तस्य
माममृतं कुक्षीन्नायेनो वरि सख ॥ ९ ॥

मृ० मं० ६ । सू० ११३ । मं० ११ ॥

O God ! make me immortal in that realm wherein happiness and bliss are in abundance. wherein felicity and cheerfulness

are contained together and all the desires are fulfilled, O Lord ! be gracious to us for the attainment of that state of prosperity and in this way thou be attained by all, the *Jivas* 9.

यद्वा यतो वा युक्त्यात्मिका ।

यदा यदुत वा युक्त्या युक्त्यात्मिका ॥ १० ॥

यद्वा यद्वा १० । युक्त्या ३१ । यद्वा ३२ ॥

O perfectly accomplished anchorites ! As in this vast space is concealed God, the illuminator of all the shining bodies like sun etc., so you (attaining your self light) attain Him in your self and get happy with bliss and always make satisfied the householders of the globe with education and instruction. This is your paramount religious duty 10.

यद्विद्वत्तु यद्वत्त्वत्तु यद्विद्वत्तु यद्विद्वत्तु ।

यतो यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु ॥ ११ ॥

यद्वत्त्वत्तु ११ । यद्वत्त्वत्तु ११ । यद्वत्त्वत्तु ११ ॥

O learned men ! all the learned persons pay their respects to the seers who are well versed in the science of the *Vedas* have attained happiness and observing strictly the discipline of *Brahmacharya Itaram* with constancy and firmness, desiring the good of all secure the initiative of *Sanyasa*. Thereafter there may come to existence and maturity of the stately power, strength and vigour and thereby they obey the discipline of *Sanyasaram*.

Here are the Shlokas of Manasaram

यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु ।

यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु ॥ १२ ॥

यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु ।

यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु ॥ १३ ॥

यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु ।

यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु यद्वत्त्वत्तु ॥ १४ ॥

वी वस्या सर्वभूतेभ्यः प्रपन्नस्यार्थं गृह्णात ।
तस्य तेषामेवा लोका भवन्ति ब्रह्मधाणि ॥ ४ ॥

आनरादभिनिष्कान्तः सन्निवोदधितो मुनिः ।
तदुरोडेषु कामेषु निरपेक्षः परिक्रमेत् ॥ ५ ॥

अननिरमिकेतः स्याद् आनन्यार्थमाशयेत् ।
उपेक्षकोऽतस्तदुक्तो मुनिर्भावनाहितः ॥ ४ ॥

मात्रिकमेत मरयं निमज्जेत सीमितम् ।
कालमेव प्रतीक्षेत निर्बलं भूतको यथा ॥ ७ ॥

बुद्धिभूतं गतेत्यार्थं वस्त्रभूतं जलम् पिबेत् ।
तत्त्वभूतं ववेदार्थं मन भूतं समाचरेत् ॥ ८ ॥

अध्याचरति रासीवो निरपेक्षो निरामिषः ।
आत्मनेव तहाद्येन सुचार्यो विचरेद्विह ॥ ९ ॥

वत्पतकेक्षणसहस्रम् पात्री दण्डी कुमुद्वसान् ।
विचरेन्निवसो नित्यं सर्वभूतान्परोक्षयन् ॥ १० ॥

इन्द्रियाणां निरोधेन राजह्वयक्षयेन च ।
महितया च भूतानाममृतत्वाय कल्पते ॥ ११ ॥

दूषितोऽपि चरेद्धर्मं यत्र तत्राश्रम रतः ।
तत्रः तर्हेषु भूतेषु न तिरस्कृत्य धर्मकारणम् ॥ १२ ॥

फलं कतकवृक्षस्य यक्षप्यम्बुप्रसावकम् ।
न नामज्जहादेव तस्य बारि प्रसीदति ॥ १३ ॥

प्राणात्यागा ब्राह्मणस्य त्रयोऽपि विधिवत्कृताः ।
व्याहृतिप्रणवैर्वृत्ता विज्ञेयं परमं तत्र ॥ १४ ॥

बह्मन्ते ध्यायमानां काष्ठानां हि यथा मलाः ।
तवेन्द्रियाणां बह्मन्ते बोधा प्राणस्य निग्रहान् ॥ १५ ॥

आचारार्थं ईहेद्देवान् वारणाश्विश्च किमिवम् ।
अन्वाहारेण संनर्षन् ध्यानेनाग्नीधरान् गुणान् ॥ १६ ॥

अथवाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ।
अथ तत्त्वमेव संशयोऽयं सति सत्त्वान्न रागनाः ॥ १७ ॥

अथवाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ।
अर्थमेव विनिर्मुक्तं संसारं प्रतिपद्यते ॥ १८ ॥

अथवाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ।
अथवाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ॥ १९ ॥

अथ वाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ।
अथ वाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ॥ २० ॥

अथ वाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ।
अथ वाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ॥ २१ ॥

अथ वाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ।
अथ वाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ॥ २२ ॥

अथ वाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ।
अथ वाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ॥ २३ ॥

अथ वाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ।
अथ वाचकेषु वृत्तेषु दुर्लभास्तुल्यमर्थः ॥ २४ ॥

In this way a man's pending the third part of life in the forests as a *Vanaprastha* i.e. 25 years in maximum and 12 years in minimum wandering the jungles should become anchorite in the fourth part of life i.e. after 70 years and renouncing all sorts of worldly lustres and attachments 1.

According to the procedure of *Brahmacharyashram* studying all the four Vedas, entering into house-hold life and having pro-created children, thereafter leading the life of *Vanaprastha* in conformity to his power and performing *yajna*, one should enter into *Sanyashrama*-2.

The *Brahman* who is learned performing *Pranayama* (in which the tuft and sacred thread are to be renounced), basing the *Agni* named as *Ahavanya*, *Garkhaputya* and *Dakshinatya* in

self should accept the life an anchorite even from the household life. 3.

That Anchorite who speaks of the Great God, preaches the teaching of the *Veda* and have entered the *Sanyashram* from house-hold life giving all the creature, freedom from fear and preaching truth, gets his realm of emancipation and other realms full of resplendence. 4.

A person may take *Sanyasashram* from house-hold life or even from *Brahmacharyashrama* when he overcomes all the passions and desires and has nothing to do with them and has become pure in spirity, pure in conscience and considerate. 5.

An anchorite should be (Anagni)* free from *Ahavanīya* etc. fire-kindling, should not anywhere make his permanent residence on his own accord, should take shelter of villages for his food and clothes, should never indulge with bad men and attaining firmness in intellect consideration in nature and seeking solution of his problems from God should do wander freely. 6.

He should never think of pleasure in his life and pain in his death. He like a servant waiting the arrival of his master, wait for time and his death. 7.

At the time of walking he keep his steps seeing his front, drink water after cleaning it through cloth-piece, use truth speaking to all i.e. express the right thought to others and whatever he says and deals with should be done with the purity of mind. 8

He in this world making him constant in the spirituality, having no expectation from any one else, free from the habit using meat and intoxicant liquor, enjoying pleasure depending on his own self should walk from place to place and preach truth to people.

*Due to doubt caused by this word some ones do not burn the dead body of a *Sanyasi* and *Sanyasis* do not touch the fire. This is the sin which clings to *sanyasis*. Here the word *Anagni* stand to mean that *Ahavanīya* etc. fires should not be enkindled by a *Sanyasi* but it is here never meant that the touch of *Agni* and burning of dead body be abandoned

He should have removed the hair of head, beard, moustaches and nails from time to time. He should have pot, stick and put on the clothes coloured in *Kashmiri**. Never inflicting pain on any creature he being firm in his spirit should always walk from place to place. 10

That Anchorite who controls his organs from being observed in bad things and habits destroys the evils of attachment and aversion, does the good of all the creatures without any feeling of enmity, attains emancipation. 11.

It is proper for an anchorite that he should always follow or translate into action the principle of Dharma in spite of being blamed and dis-respected by foolish men. The same code of conduct should be adhered to by the persons of *Brahmacharyas* etc. The procedure laid down for *Sanyasashram* is meant only for the purpose of doing good of all the living creatures developing and preserving a sense of equal understanding in all of them without any partiality. But it should be borne in mind that only having the signs like stick etc. is not *dharma*.

The seed *Nirmali* plant cleans the water but the craming of only its name is not sufficient to clean the water. To bring it, to powder it and to drop it into water is required to make the water clean. In the same manner the acceptance of *Ashramas* only by name does not serve any purpose. The success of accepting *Ashramas* lies in the translation of *dharma* into action and not otherwise. 12

To make this sanctimonious *Ashrama* a success if a *Sanyasi* perform at least three *Pranayamas* according to the procedure of yoga adding seven *Pranavas* (ॐ) prior to seven *Vyakritis*, as the *Pranayama mantra* has been mentioned in the *Grihasika Ashrama* and reciting the same, his performance should be taken as excellent austerity. 14.

Because as the dirty matter of metals is cast away from it

*Should wear clothes coloured in Garrik colour

by heating the metal on fire so the dirty matters of the organs flee away from them through the control of vital breath. 15.

Therefore, it is proper for the *Sanyasis* that they restore in them the impartiality etc. qualities of Divine and burn out all the evils, leaving out the defects through *Pranayama*, the dirt of conscience through *Dharmas*, the defects caused by attachment and absorption in the internal and external objects and the evils and infirmities caused by ignorance, partiality etc. and infidelity. 16.

Let an anchorite see through the yoga of thorough meditation the movement i.e. the pervasiveness of God who is controlling everything from their within and without and who pervading small creatures, non-living creatures is not seen by the person who are impure in their spirit. 17.

An anchorite who has attained the true knowledge or the philosophy of the six schools of philosophy never absorbs in the evil acts. And the man who even being deprived of knowledge, education, practice of *yoga*, good company, the observance of religious rites and the knowledge of six schools of philosophy, does not attain the real denomination of a *Sanyasi* and emancipation, he comes to the world which is aimed at the birth and death. For such a foolish irreligious men the acceptance of *Sanyasa* is of no use and he deserves all sorts of discards. 18.

The *Sanyasis* who are free from enmity, the absorption in the objects of organs and are quite concerned with vedic piety, *Pranayama* truth-speaking etc. good actions, may attain the realm of the attainment of God in this life and even in the present. The acceptance of *Sanyasa* by such persons is successful and they are worthy of all thanks. 19.

When a *Sanyasi* become free of this own greed for the worldly objects and thus becoming greedless, enjoys happiness till the

*Here the term 'अनन्त' stands merely to devote that the unhappiness cannot interrupt the enjoyment of happiness in the fixed period of emancipation.

Here the term 'अनन्त' stands to mean only this that the happiness to be enjoyed in emancipation has no end in the time of emancipation.

period* fixed for it in emancipation which is ultramundane attaining God therein and completing the string of this world, this birth and death. 20

By this method the learned anchorite renouncing all the evils, of attachment by and by an specially becoming free from pleasure, sadness etc duals of mental modifications makes him firm in Brahman. 21

The man who only desiring to know reality behind the worldly scene and thus *Aikram* accepts this *Sanyasashram* as secondary choice, should also practise to seek knowledge, good company of learned men, practice of yoga, recitation of Om syllabus and thorough consideration over its meaning. He is the only shelter of ignorant, i.e. of the *sanyasis* of secondary order, learned *Sanyasis* the seeker of pleasure and those desirous to attain endless happiness. 22.

Through this method of *Sanyasyoga* the *Divya*, i.e. the *Brahman Khatritya Vaisya*, who accepts the disciplines of *Sanyasa*, attains the Supreme God even in this world and in this life leaving out all the evils and absurdities. 23.

Procedure

The man who desires to be initiated to *Sanyasa* should, on the very day when he feels pleasure, after observing rules and vows i.e. three days fast with only drinking of milk, sleeping on the ground, *Pranayama*, premeditation and recitation of syllabus Om in the lonely place, arrange one day before *Subhamandapa Veda*, *Samudha*, *Ghruta* etc. articles according to the procedure described in the *Somanyasarakama*. On the fourth day (i.e. the day of his pleasure and choice for taking *Sanyasa*) he should do *Pranayama*, meditation of God, recitation of Om fixing two and half hours earlier before morning doing all the daily necessities and bath etc. At the time of sun-rising he should select and employ the righteous, learned men who are good house-holders as *nama*-priests and thereafter the procedure of *Agmadhoma*, *Samidhmana*, heating of ghee, *Sthalipaka*, *Savachime*, *Shanti* *Karan*, sprinkling of water around the *Vedi*, four *Agharavajra*

Ahagahuti and four *Vyahriti Ahuti* be performed. Thereafter the eleven oblations of *ghee* with the following *mantras* one with each be given :

ओं भूवःपत्ये स्वाहा ॥ १ ॥ ओं भूतानां पत्ये स्वाहा ॥ २ ॥

[यजु० अ० २ । अ० १२]

ओं प्रजापत्ये स्वाहा ॥ ३ ॥ [यजु० अ० १८ । अ० २८]

May I attain God who is the master of the worlds. What-ever has been uttered herein is true. 1.

May I attain God who is the master of all creatures. What-ever has been uttered herein is true. 2.

May I attain the Lord of all the worldly subjects. What-ever been uttered herein is true. 3.

The *yajmana*, who is going to take *Sanyasa* and two priests of the *yajna* should pour *ghee* on the boiled rice prepared previously and should offer the oblations of this boiled rice with the following *Mantras* adding *Svaha* in the end of them and the remaining two priests also offer the oblations with them :—

ओं ब्रह्म होता ब्रह्म यज्ञो ब्रह्मणा स्वरूपो मितः ।

अप्यर्चुर्ब्रह्मो जालो ब्रह्मणोऽन्तर्हितं हविः स्वाहा ॥ १ ॥

ब्रह्म स्वरूपी ब्रह्मवर्तीर्ब्रह्मणा वेदिवद्धिता । ब्रह्म यज्ञस्य सत्त्वं च ऋत्विजो वे हविरुक्तः । अग्नितप्य स्वाहा ॥ २ ॥

अंहोमुच्य प्रभवे मनीषाया मुत्राण्ये मुनिर्तत्त्वबुधान् । इदामिन्द्र प्रति हव्यं यज्ञाय तत्पातसगु यजमानस्य कामाः स्वाहा ॥ ३ ॥

अंहोमुचे बुधर्धं यज्ञिषानी विराजन्तं प्रथममध्वरानाम् । अथा नयातमन्त्रिणा हुवे विवेकं च न इन्द्रियं वरतमोजः स्वाहा ॥ ४ ॥

यस्य ब्रह्मविदो आग्निं शीलया तपसा सह । अग्निर्वा तस्य नयातमन्त्रिर्वा यज्ञाय वे । अग्नये स्वाहा ॥ इदमग्ने-इदमग्ने ॥ ५ ॥

यज० । वासुकी यस्य नमसु वासुः प्राणान् यज्ञाय वे । वायवे स्वाहा ॥ इदं वायवे-इदमग्ने ॥ ६ ॥

यम० । कुली ना तम मय्यु यमः कुली यम्यु मे । कुलीय मय्यु ॥ इह
कुलीय-दुहन्म यम ॥ ७ ॥

यम० । यमो ना तम मय्यु यमयमो यम्यु मे । यमयम मय्यु ॥ इह
यमयम-दुहन्म यम ॥ ८ ॥

यम० । सीमा ना तम मय्यु यमः सीमा यम्यु मे । सीमाय मय्यु ॥ इह
सीमाय-दुहन्म यम ॥ ९ ॥

यम० । इन्दी ना तम मय्यु यमिन्दी यम्यु मे । इन्दीय मय्यु ॥ इह
यमिन्दीय-दुहन्म यम ॥ १० ॥

यम० । जलो ना तम मय्यु यमः जलो यम्यु मे । जलय मय्यु ॥ इह
जलय-दुहन्म यम ॥ ११ ॥

यम यम्युयिरी यमिरी सीमा यम्यु यमः । यम्यु ना तम मय्यु यम्यु यम्यु
यम्यु मे । यम्यु मे यम्यु ॥ इह यम्यु मे यम्यु यम ॥ १२ ॥

यम्यु यमिरी ॥ १२ । यम० यम० । यम्यु यम्यु ॥

यमिरी यमिरी यमिरी यमिरी यमिरी मे यम्युयम्यु ।

यमिरीयिरी यमिरी यमिरी यमिरी यम्यु ॥ १३ ॥

यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी मे यम्युयम्यु ।

यमिरीयिरी यमिरी यमिरी यमिरी यमिरी यम्यु ॥ १४ ॥

यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी मे यम्युयम्यु ।

यमिरी ॥ १५ ॥

यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी मे यम्युयम्यु ।

यमिरी ॥ १६ ॥

यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी मे यम्युयम्यु ।

यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी मे यम्युयम्यु ।

यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी मे यम्युयम्यु ।

यमिरी ॥ १७ ॥

यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी यमिरी मे यम्युयम्यु ।

उत्तमि दुष्य हरित, मोहित विद्वत्तासि देहि देहि वयारमिता मे दुष्यताम्
ज्योतिः ॥ १० ॥

सौ स्वाहा मनोवाक्कायकर्माणि मे दुष्यताम् । ज्योतिः ॥ ११ ॥

अन्तरात्माबन्धुरहृदुरज्योतिः ॥ १२ ॥

जाता मे दुष्यताम् ज्योतिः ॥ १३ ॥

अन्तरात्मा मे दुष्यताम् । ज्योतिः ॥ १४ ॥

परमात्मा मे दुष्यताम् । ज्योतिरहं विरमा विरामा वृषाहं
स्वाहा* ॥ १५ ॥

By the *Veda* the nature of *Hotar* priest is defined, by the *Veda* the procedure of *yajna* is decided, by the *Veda* are described the method of *yajna*-poles, the *Adhvaiya* is appointed by the *Veda* the oblations etc. of *yajna* are described and prescribed in the *Vedas*. 1.

The *Veda* describes the method of spoon to drop *ghrita* oblations, the method of *Vedi* has been also described in the *Veda*, the big and small *yajnas* are described in the *Vedas*, the *yajna* priests have been also mentioned in the *Vedas*. and all this is meant for attaining peace. Whatever has been uttered herein is true. 2.

O almighty God I in the performance of *yajnas* I fix and concentrate my intellect in Thee who is free from all defects and evils and protector of all. I chosing to have a good intellect obey

*This has been instructed to a *Sanyasi* in the *Mantras* beginning with *Pranapana* etc. and ending at *Paramatma me Shodhyatim* etc. that the men entering into *Sanyas* should strictly practice rules of *dharma*, true preaching, practice of *yoga* and possess the good qualities, acts and nature of satisfaction, controll, peace, good characteristics etc. science and education, and meditate God knowing Him as his helper. They should with great effort control his mind, organs etc. from indulging in bad acts and employ them in good acts which are free from partiality, deception, cheating, irreligious dealings and should make others free from evils by giving proper education and instructions and should enjoy pleasure himself and extend it to others also.

the command to possess the spiritual wealth of this world and by Thy grace may all our desires be fulfilled. Whatever...true. 3

O teacher and preacher ! I pray with wisdom and action. God who is the giver of all the things of *rajna*, who is the main and first object of all the *rajnas* and is the protector of all the worldly objects. The almighty God has granted me vigour of organic quality. 4.

May self-refulgent God take me to that realm where go the knowers of Supreme Spirit with celebrated knowledge and austerity. May self-refulgent God grant me the wisdom. Whatever has been uttered herein is for obeying the command of *Agni*. The oblation offered is to obey the command of *Agni* and it is not for me. 5.

May the all-impelling God take me to the realm where go the knowers of supreme spirit with celebrated knowledge and austerity. May all-impelling God grant us vital energy. Whatever has been uttered herein is for obeying the command of All-impelling God. The oblation offered is meant to obey the command of *Vayu* and it is not for me. 6.

May the All-illuminating God take me to the realm where go the knowers of supreme spirit with celebrated knowledge and austerity. May all-illuminating God grant power of sight to my eyes. Whatever has been uttered herein is for obeying the command of all-illuminating God. The oblation offered herein is meant to obey the command of all-illuminating God and it is not for me. 7.

May All-blissful Being, take me to the realm where go the knowers of supreme spirit with celebrated knowledge and austerity. May All-blissful Being make my mind hale and discriminate. Whatever has been uttered herein is for obeying the command of All-illuminating God. The oblation offered herein is meant to obey the command of All-illuminating God and it is not for me. 8.

May all-creating God take me to the realm where go the

knowers of supreme spirit with celebrated knowledge and austerity. May All creating God keep watery substances of our body intact. Whatever has been uttered herein is for obeying the command of All-creating God. The oblation offered here are meant to obey the command of God and it is not for me. 9.

May the Almighty God take me to the realm where go knowers of supreme spirituality. May Almighty God grant me strength. Whatever has been uttered herein is for obeying the command of Almighty God. The oblation offered is meant to obey the command of Almighty God and it is not for me. 10.

May the All-pervading God take me to the realm where go the knowers of supreme spirit with celebrated knowledge and austerity. May All pervading God make me immortal. Whatever has been uttered here is for obeying the command of All-pervading God. The oblation offered herein is meant to obey the command of All-pervading God and it is not for me. 11

May the supernal being take me to the realm where go the knowers of Supreme Spirit with celebrated knowledge and austerity. May the Supernal Being grant me the knowledge of the *Veda*. Whatever has been uttered herein is for obeying the command of Supernal Being. The oblation offered is meant to obey the Command of Supernal Being and it is not for me. 12.

May my vital airs named as *Prana*, *apana*, *Samana*, *vyana* and *udana* be free from all sorts of impurities. May I attain highest light and become free from defects and free from sins and evils. Whatever has been uttered herein is true. 1.

May my organ of speech, mind, eyes, ears, tongue, nose, semen, intellect, resolution, become free from all sorts of impurities and be active. 2.....

May my head, hands, feet, sides, back, belt, abdomen, thighs, falum, rectum be free all sorts of impurities ... 3.

May my skin, thick skin, flesh, blood, fat, marrow, nerves and bones become free from all sorts of impurities..... 4.

May my sound, touch, colour, taste and smell become free from all sorts of impurities..... 5.

May the elements like earth, water, air, fire and ether forming my body become free from all sorts of impurities..... 6.

May the five sheaths of my body named as *annamaya*, *pranamaya*, *manomaya*, *Vijnanamaya* and *Anandmaya* become free from all sorts of impurities..... 7.

May I know the nature of pervasiveness with which the pervading substances are endowed. 8.

May I know the name, form and action of the worldly and ultramundane objects.

O human spirit ! you rise above all this world obstacles as you are accompanied by *Sattva Rajas* and *Tamas* elements of material cause. You give up all the things and resign. May the giver of knowledge become free from all the doubts... 10

May my mind, organ of speech, body and its activities be come free from all sorts of impurities... 11.

May my intellect which is accompanied by unmanifested resolution and egoistic tendencies become free from all sorts of impurities..... 12

May my soul be free from..... 13.

May my conscience be free from all sorts of impurities —14.

May God, the Super Soul within and without my self be distinct for me..... 15

Thereafter, the oblation of *ghae* be offered with the following *Mantras* —

ओम्कारो नमः ॥ १६ ॥ श्री विदेव्यो देव्य नमः ॥ १७ ॥

श्री भुवन् भुवन् नमः ॥ १८ ॥ श्री भुवन्विन्दो नमः ॥ १९ ॥

ओम्कारविन्दो नमः ॥ २० ॥

ओम्कारो विन्दो नमः ॥ २१ ॥

श्री नमो नमः ॥ २२ ॥ ओम्कारो नमः ॥ २३ ॥

ओमदृग्ः स्वाहा ॥ २४ ॥ ओमोवचिबलस्वतिम्ब स्वाहा ॥ २५ ॥
 ओ रजोवेचमेम्बः स्वाहा ॥ २६ ॥ ओ गृह्याम्बः स्वाहा ॥ २७ ॥
 ओमवसामेम्बः स्वाहा ॥ २८ ॥ ओमवसानपतिम्ब स्वाहा ॥ २९ ॥
 ओ तर्बुतेम्बः स्वाहा ॥ ३० ॥ ओ कामाव स्वाहा ॥ ३१ ॥
 ओमत्तरिकाव स्वाहा ॥ ३२ ॥ ओ वृषिम्ब स्वाहा ॥ ३३ ॥
 ओ विवे स्वाहा ॥ ३४ ॥ ओ कूर्वाव स्वाहा ॥ ३५ ॥
 ओ वज्रमते स्वाहा ॥ ३६ ॥ ओ नक्षत्रेम्बः स्वाहा ॥ ३७ ॥
 ओमिन्द्राव स्वाहा ॥ ३८ ॥ ओ बृहस्पतये स्वाहा ॥ ३९ ॥
 ओ प्रजापतये स्वाहा ॥ ४० ॥ ओ ब्रह्मर्षे स्वाहा ॥ ४१ ॥
 ओ देवेम्बः स्वाहा ॥ ४२ ॥ ओ परमेष्ठिने स्वाहा ॥ ४३ ॥
 ओ तद्ब्रह्म ॥ ४४ ॥ ओ तद्वापुः ॥ ४५ ॥
 ओ तत्वात्मा ॥ ४६ ॥ ओ तत्सत्यम् ॥ ४७ ॥
 ओ तत्सर्वम् ॥ ४८ ॥ तत्पुरोनमः ॥ ४९ ॥

अस्तस्वरति दूतेषु गुहायां विद्यमूर्तिषु । त्वं यस्तस्य वक्त्रकारस्तन्मित्रस्त्वं
 द्यस्तत्वं विष्णुस्तत्वं ब्रह्म त्वं प्रजापतिः । त्वं तदाद्य जायो ज्योती रतोऽमृतं ब्रह्म
 सूर्युवः स्वरो स्वाहा* ॥ ५० ॥

May I be able to attain the knowledge of fire, other, physical
 or spiritual forces the region above. *Achyutkshiti, Dhruvakshiti,*
svistakrit Agni etc. described in *mantras* from ओमपदे स्वाहा to
 तत्पुरोनमः ।

O God I thou art pervading all the forms, all the creatures
 and in the recess of heart of all the men. Thou art known by
 the names of *Yajna, Vashatkara, Indira, Rudra, Vishnu, Brahman:*
Prajapati, Apah, Apojyoti, Rasa, Amrita, Brahma, Om. Bhuh,
Bhuvah and Svah.

After having offered the oblation of *ghee* with these fifty
mantras mentioned above, the man going to accept *Sanyasa* get
 shaved the beard, moustache, hair i.e., performing complete
 shaving leaving only five or six small shoots without being
 shaved, should take bath.

Afterwards he should sprinkle and pour water on his head
 one hundred eight times with the *Mantras* of *Pursha Sukta.*
 Thereafter according to the procedure prescribed in *Grihashta*

astrane, he performing *Achamana* and *Pranayama*, keeping his eyes shut with folded hand, should offer four oblations, in mind, with the following four *Mantras* :—

ओं स्वाये नमः ॥ १ ॥ ओमिन्द्राय नमः ॥ २ ॥
 ओं वृषाय नमः ॥ ३ ॥ ओं सोमाय नमः ॥ ४ ॥
 ओमात्मने नमः ॥ ५ ॥ ओमन्तरात्मने नमः ॥ ६ ॥
 इमं कः कर्त्तव्यं ओ नमः के—
 ओमात्मने स्वाहा ॥ १ ॥ ओमन्तरात्मने स्वाहा ॥ २ ॥
 ओं वरमात्मने स्वाहा ॥ ३ ॥ ओं अमात्मने स्वाहा ॥ ४ ॥

All these are the names of God.

Afterwards the person going to take *Sanyasa* should perform the procedure of *Madhuparka* and thereafter doing *Pranayama* should recite the following *Mantras* in his mind —

ओं नुः सारिणी प्रविशामि तत्सवित्रुर्वरेणम् ॥ १ ॥
 ओ नुः सारिणी प्रविशामि त्वं देवस्य वीरहि ॥ २ ॥
 ओ नुः सारिणी प्रविशामि त्विदं वो नः प्रचोदयाम् ॥ ३ ॥
 ओ नुर्बुध नुः सारिणी प्रविशामि तत्सवित्रुर्वरेणम् त्वं देवस्य वीरहि-
 त्विदं वो नः प्रचोदयाम् ॥ ४ ॥

The oblations of *gher* be offered in the *Vedī* with the following *Mantras* :—

ओमन्त्रये स्वाहा ॥ १ ॥ ओं नुः अमात्मने स्वाहा ॥ २ ॥
 ओमिन्द्राय स्वाहा ॥ ३ ॥ ओं अमात्मने स्वाहा ॥ ४ ॥
 ओं विश्वेभ्यो देवेभ्य स्वाहा—१— ओं अहम् स्वाहा—२—
 ओं अमाय स्वाहा ॥ ३ ॥ ओमन्त्राय स्वाहा ॥ ४ ॥
 ओ अमाय स्वाहा ॥ ५ ॥ ओमन्त्राय स्वाहा ॥ ६ ॥
 ओ अमाय स्वाहा ॥ ७ ॥

These are the names of God as well as of the physical and spiritual objects —

He should offer the oblation of completion with the following *Mantras* —

ओं नुः स्वाहा—

Pronouncing the following sentences the man going to take *Sanyasa* should drop water on the ground before all present :—

पुत्रं वनावाप्तं वित्तं वनावाप्तं लोकीयवातापोत्पन्नाय निहाय
परितः ॥ ४० का० १४ [१-४१]

पुत्रं वना वित्तं वना लोकीयना नदा करित्वत्ता नत सर्वभूतेभ्योऽन्यथा
इवाहा*—

Afterwards he standing in the naval-deep water, keeping his face eastward, meditating God and pronouncing the *Mantras*—
पुत्रं वनावाप्तं • etc. should recite the following *Mantras* in his mind:—

ओं भूः सावित्रीं प्रविक्षामि तत्तत्पुत्रं देवम् ॥

ओं भुवः सावित्रीं प्रविक्षामि भवो देवस्य वीरहि ॥

ओं स्वः सावित्रीं प्रविक्षामि त्रियो यो नः प्रचोदयात् ॥

ओं भूर्भुवः स्वः सावित्रीं प्रविक्षामि वरो रक्षते तावदीम् ॥

Thereafter he pronounce the following *Mantras* in mind:—

ओं भूः संवत्सं नमः ॥ ओं भुवः संवत्सं नमः ॥

ओं स्वः संवत्सं नमः ॥

O All-protecting Self-existent God I have now renounced all the worldly attachments. O All-protecting most vital power ! I have now renounced all the worldly attachments. O All-protecting, All-blissful God ! I have now renounced all the worldly attachments.

Afterwards the man being initiated to *Sanyasa* filling his both hand-full with water, standing with his face kept eastward

*The *Sanyasis* who, rising above the desire of sons etc., desire for wealth and desire for fame and withdrawing their minds from them and making their mind firm in God beg for living, give all the persons freedom from fear through their true preachings, i.e. He says "I, taking the water in my right hand palm have renounced the desire to sons etc., wealth etc., and fame from today. May all the creatures be fearless from me and this is my true word.

should drop the water in the east direction with the following *Mantra*—

सर्वं कर्म सर्वभूतेभ्यो नर नराह ॥

Let there be fearlessness for all from me

Afterwards he should keep quiet and think the meaning of the following *Mantra* as well as the meaning of *Shloka* from the *Manusmṛiti* —

येन बहुधा बहुनि देवानो सर्वविदमः ।

तेनैव त्वं नो बहु सर्वविद् सखी* ॥

स = श्री = ६ । सु = ३ । यं = १० ।

This is the *Smṛiti* on the *Mantra*.

प्राजापत्यं निरुपेक्ष्य सर्वविदमस्मि नमः ।

सामन्वयनीयं समारोग्यं साधुयः सर्वविद् गुरुम् ॥

समु = (स = ६ । यी = १०)

Its meaning has been given before

O learned person ! as the fire holds all the objects of the world, as you accept the house-hold life, desire for worldly things, sacred thread, tuft etc. so you leave all this and may thereby I lead this *Sanyasashrama* with happiness to have and enjoy the company of the learned men and anchorites

Thereafter he should take away one by one the five or seven shoots of the hair previously kept safe for the purpose of tuft, and taking the sacred thread in his hand from the hole and filling the hands-full with water should throw out the hair, sacred thread with the water of *Ajiti* in water with the following *Mantra*.

सोमस्य वे सखी देवताः सदा ॥ १ ॥ श्री नः सदा ॥ २ ॥

The waters are conducive to all physical elements. १. I know the earth and God

Thereafter the *Acarya* taking his disc (the man) out of the *Sanyasa* out from the water should give him the *Amṛta* (अमृतं *Amṛta* ॥ १ ॥) *Upanayana* (उपनायनं ॥ २ ॥) and the *Amṛta* (अमृतं ॥ ३ ॥) with affection. The man take, our soon

pronounce वा वे द्यः etc., *Mantra* and take stick in his hand and then hold the idea of the *Ahavanīya* etc., fires of *yajnas* in his soul surrendering the materialization of their external and ritual performance i.e. he should spiritualize them instead of their materialization. In spiritualizing fires to his inner-self he should think the meanings of these *mantras*:—

यो विद्याद् बह्वं प्रत्यक्षं वक्ष्ये यस्य संभारा ऋषो यस्यानुकण्डम् । १ ।

तानानि यस्य लोमानि यदुहं यदनुष्मते परित्तरन्निदृशयिः । २ ।

कदा कतिचित्तिरतिथोन् प्रतिपद्यति देवयजनं प्रोक्षते ॥ ३ ॥

यदनिवदति लोकांनुपैति यदुहं वायव्यः प्रययति ॥ ४ ॥

वा एव यत्र जायः प्रवीचन्ते ता एव ता ॥ ५ ॥

यदावतयान् कल्पयन्ति तद्यो हविर्धानान्देव तत्कल्पयन्ति ॥ ६ ॥

यदुपसृजन्ति बहिरेव तत् ॥ ७ ॥

तेषामात्मन्यामातिचिरात्तन् कुहोति ॥ ८ ॥

मृषा हस्तेन प्राप्ते पुनरेव कृत्वाकरोव कर्त्तृकरोव ॥ ९ ॥

एते वै प्रियाश्चाप्रियाश्चतिस्रः स्वर्गं लोकं यजयन्ति यदतिथयः ॥ १० ॥

प्राजापत्यो वा एतस्य यज्ञो विततो वा उपहरति ॥ ११ ॥

प्राजापतेर्वा एव विद्यमानदुविच्यते वा उपहरति ॥ १२ ॥

योऽतिथीनां त आहवनीयो यो वेदमति त गाहंपत्यो यस्मिन् यजन्ति त दक्षिणाग्निः ॥ १३ ॥

इष्टं वा वा एव पूर्तं वा गृह्यामाननाति यः पूर्वोऽतिथेरदनाति ॥ १४ ॥

अथर्वं० कां० ६ । सू० ६ [(१) १—५, ७, ८, (२) ४—६, ११, १३ (३) १] ॥

The man who is able to know Supreme Being, whose strict nature etc., are to be treated as the utensils of *Homa*, whose truth-speaking and truth-preaching and *Rigveda* are to be treated as the words of him, should enter into the *Ashrama* of *Sanyasa*.

The man, the *samans* are treated to be whose hair, *yajur-veda* treated to be whose heart, and the seat, scriptures and other things are treated to be whose utensils of *Homa*, should take *Sanyasa*-2

Only the learned man, who serves the guests, and who sees guests with respectful eagerness, may enjoy the company of learned men as he is able to see them with respect-3.

When such a *Sanayasin* holds confabulation with others or pays his obeisance to other, he really accepts *Diksha*, the admittance, when he asks for water he, as if, drops water in the *Pranita* etc., *yajna* pots-4.

The waters which are used in the procedure of *yajna* are as if the performance of *Sanyasin* which takes place for such procedures. 5.

Whatever residential quarters a *Sanyasin* makes are choses for him are known as if the place of *yajna* and pots for keeping the *havis*. 6.

Whatever bidding etc., a *Sanyasi* makes for him is as if the shoot of *Kusha* in the *Yajna*. 7.

The guest who visits without fixed date when eats food and drinks juiceitic before the persons sitting there, as if offer oblations in the internal spiritual self in the form of offering oblation in the fire of the *Vedi*. 8.

Whatever oblations a *Sanaysin* offers with the spoon held in his hand are known as if the animals tied in the *yajana* posts and are treated to be binding of organs in and mind with vital air through the medium of spoon used for the performance of *Homa*, 9.

As these desired or not even desire *Sanyasins* come to a house-holders' house at various occasions like guest, so they increase the happiness of the house-holder. 10.

Real *Sanyasin* is exclusively he whose duties and effort to attain the Lord of the creatures are comprehensive like a *yajna* and who gives them to-most place. 11.

The *Sanyastin* who conveniently follows the duties of the *Sanyasashrama* which is the only *Ashtama* to attain God and Him, accepts all the good qualities. 12.

The good company of the pious *Sanyasin*, is the *Ahavanya* for such a real *Sanyasi*, living in the house is *Garhapatya* and the digestion of food in the fire of digestion system is *Dakshinagni*. In this way he spiritualizes all these *Agnis*. 13.

The house-holder who takes his meal before giving it to a *Sanyasi* eats all his desired happiness and all his accomplishments attainable in the house-hold life. Therefore, it is obligatory for a house-holder that he take his food after serving food to guest. 14.

• तत्सर्वं विदुषो यत्स्वात्मा प्रजमान, अथा यानी, अहोरात्रिभ्यमुरो
वेदिर्लोमानि बहिर्वेधः शिला, हृदयं ध्रुवः, काम माण्यं, धन्युः पशुस्तपोऽग्निर्वज्रः
शक्रमिता, दक्षिणा बाण्योता प्राज, उद्वाता वसुधैवकुर्वन्मनो, ब्रह्मा योज
यनीत् । यावद् अभियते ता वीक्षा, यदग्न्याति तद्विद्वत्सिद्धयति तदस्य लोमपान,
यदग्नये तदुपसरो, यत्तन्मन्त्रारुपविसत्पुतिष्ठते य त प्रवर्धो, यन्मुक् तदग्न्य-
नीयो, या व्याहृतिराहुतिर्वदस्य विज्ञान तच्छुहोति, यत्तायं प्रातरति तत्सर्विध,
यत्प्रातर्वाण्यन्विनं ताय य तानि सन्धानि । ये अहोरात्रे ते वस्योर्वमाना,
वेद्मन्माताय ते वातुर्मास्यानि, य अतवस्ते पशुवन्धा, ये सवस्तरस्य वरिचस्त.
राज्य तेऽर्जुनाः, तथैवेधं वा एतत्तत्र, यन्मरुतं तदवधुचः, एतद् अरान्य-
अग्निहोत्रं तत्र, य एवं विद्वानुदयमने प्रवीयते वेदानग्नेष महिमानं यथाऽऽ-
दिशवश्च तादुष्यं यच्छत्यश्च यो दक्षिणे प्रवीयते वितुनाग्नेष महिमानं यथा
अद्वयः तादुष्यं तलोकतामाप्नोयेति यं सुर्वोचमस्तोत्रेद्विधावी ब्रह्मणो
विद्वानभिदधति तस्माद् ब्रह्मणो महिमानमाप्नोतिः तस्माद् ब्रह्मणो महिमानं
विष्णुर्विदधत ॥ तैत्ति० ब्रा० १० । अणु० ६४ ॥

Hence forward we give the meaning of *Taittiriya Aranyaka*—
The spirit of the learned man who has thus accepted

Sanyasa is attributed to be as the *yajmana*, his faith that is the love for establishing truth, right piety and altruistic attitude is attributed to be as *Patni* the wife; his body as fuel; breast as *Yedi*, hair as *kusha*; his knowledge of the codes and the practice of the tenets tuft, his beard *yajna* post his desire as *gha*, his anger as animal his austerity including the practice of real codes of religion *Pranayama*, yoga as *Agni* the fire; his restraint over his organs from evil conduct and employment of them in good conduct with constancy as *Shamayita*, who gives punishment to wicked, his speech as the gift of fearlessness to others; his vital air as *Ahor*, his eye as *udgatar*, his mind as *Adhvarya*; his ear as *Brahman* and *Agnidhra*, who fetches fire, whatever he accepts is attributed to be as the acceptance of *Diksha*, whatever he eats as *Havi* the ghee etc, whatever water, milk etc he drinks as drinking of *Soma* juice; whatever he walks here and there as *upasad*, whatever he does as walking, sitting and standing as *Pravargya* his mouth as *Aharaniya*, his pronouncement of *Vyakritis* or his grasping of science of offering oblation as performance of *Homa*, whatever he eats in morning and evening is attributed to be as the fuels of the fire of *yajna* his morning, meridian and evening work as three *savanas* of *yajna* his night and days are rated as *Darsha* and *Purnamasa*, his half months and months as *Chaturmasya*, his seasons as *Pushkumbha*, *samvatser* and *Parivatsara* as his *Ahargana*, that is the *Vrata* of night of three night *traya vedas*, i.e. the renouncement of tuft, sacred thread and previous *ashramas* as *sutra*, his death as *Anahrittha* for a *sanyasa*. This is the *yajna* which has its extension till old age and death in the form of preaching of truth and practice of yoga which he has to continue till throughout his life. The learned who accepting *sanyasa* leaves his body after having attained the knowledge and practice of yoga securing the greatness of learned men, attains God who is self-refulgent. The person who is deprived of the science of yoga dies in *Datsalanyana* sphere of worldly nature. He, always attain rise and fading like the phases of moon, securing the father and mother again and again. The learned *sanyasi* who over-come these two kinds greatness, having attained the contact of God enjoys the happiness of salvation till the period fixed for it,

Further authorities on the subject

“आत्मा इवाहुमुनीभिर्बो बहुमानम् । बहुमा विभुः कतमः स्वयम्भुः प्रभवतिः संवत्सर इति । संवत्सरीज्जावायिबो न एव आदिभ्ये पुनः न वरमेवो बहुमात्मा । याभिरादित्यस्तपति रश्मिभिरस्तामि वरमेवो वर्धति, वरमेवोव-
चिबन्त्यप्य प्रजायन्ता जीवविबन्त्यपतिभिरग्नं यथावन्मोय प्राणाः प्राणैर्बलं बलेन तपस्तपसा अह्ना अह्नाया मेवा मेवाया मनीया मनीयाया मनी मनसा जालितः जाल्मया चित्तं चित्तेन स्थितिं स्थुया स्मारं स्मारेण विज्ञानं विज्ञानेनात्मानं वेदयति, तस्मादग्न्यं बन्तस्तर्षाधेतामि बवात्कान्नात् प्राणा भवन्ति कुतस्तां प्राणै-
र्मनो मनसश्च विज्ञानं विज्ञानादान्मनो बहुयोनिः । न वा एव पुनः वज्रवत्ता पञ्चमात्मा येन तर्षनिर्धं श्रोतं पृथिवी आन्तरिक्षं च क्षीरच विताश्वाधान्तरवितश्च तं च तर्षनिर्धं जगत् तं कुतं तं नर्धं निज्ञातस्त्वपुता अतस्मा रविपुताः अह्ना तत्तो बहुत्वात्मनतो वरिपुतात् । मात्मा तमेवं मनसा ह्वा च पुनो न पुनपुनपुनार्ह विज्ञानम् । तस्मान् म्यातमेवो तपसानतिरिक्ताहु । वतुरन्वो विमुरति प्राणै स्वमसि सन्धाता बहुस्त्वमसि विस्वतुतेजोवास्तवमत्यन्तेरसि वर्धोवास्त्वमसि सूर्यस्य ज्मोवास्तवमसि चन्द्रमस उपवाकगृहीतोऽसि बहुमे त्वा बहुते । जीवि-
त्यात्मानं पुञ्जीत । एतर्हं बहुपमिचरं देवानां गुह्यम् । न एवं वेद बहुयो महि-
मानमोच्योति तस्मात् बहुयो महिमानमित्युच्यन्ति ॥ तैत्ति० अथा १०

अनु० १३ ॥

Since the meaning of this *Anuvak* is easy, therefore, here we give the purport of the piece only. The anchorite who accepts *sanyasa* with the method of true meaning of the *sanyasa* described by us previously becomes the devotee of God.

God is infinite and pervading the sun etc., worlds and by His grandeur and grace the sun shines. By this shining comes rain, from rain grow luxuriantly the herbs and trees, therefrom product of grain, from grain or food are produced vitality, from vitality the strength and vigour, therefrom comes into existence the austerity, i.e., *Pranayama*, practice of *yoga* and from, them in their turn come out faith, the desire of embracing truth, thence

come out intellect, discrimination comes out therefrom, then comes knowledge from it rises up the tendency of knowledge, from it comes out peace, from peace come out consciousness, from consciousness rises remembrance, from remembrance grows up the knowledge of priority and posterity and even from it rises the tendency of science of God and through it the anchorite knows his spirit and also make others know it. Therefore, giving of cereals is excellent as vitality, strength and science of spirituality come out from it. God is the vital force of all from whom all this universe has been pervaded. He is the creator of all the worlds and he created the world in previous cycle and would create it afterwards also. O anchorite ! you developing acute desire to know Him attain His knowledge and do not die and take birth again and again but attain great happiness having freed yourself from the bondage. Therefore the Sanyasa has been called the austerity of all austerities and excellent among all of them. O God ! Thou art omnipresent as thou pervadest all. Thou art the vitality of all, the creator of all, the sustainer of all, and the illuminator of the resplendent bodies like sun etc. Thou art more refulgent than fire, Thou art giver of knowledge, Thou art the maker of sun as well as illuminator of the light of the moon. Thou art the greatest worshipable Lord. Pronouncing the syllable Om in mind the anchorite should place his soul into God. He who in prescribed manner knows this excellent system of knowledge grasped by the learned ones rising to status of attaining God enjoys the happiness.

Whatever a Sanyasi should do and whatever he should not,

इति ब्रूह मा विषय मा वस्तु वा सर्वानि भूतानि सतीकृत्याम् । विषयान्
वस्तु वा सर्वानि भूतानि सतीकृतं । विषय वस्तु वा सतीकृत्याम् ॥ १ ॥ वस्तु-
सं० ३६ । व० १८ ॥

कामे न च भुक्त्वा रागेऽजस्र्यान् शिवानि केव भुज्यानि विद्वान्
भुजोऽजस्रकुहुराजकेनो भुविशानो सदाऽपि विवेक ॥ २ ॥

वस्तु सर्वानि भूतान्यसकामेकानुभवति ।

कर्मकुलेन चात्मानं सती न वि विदितवति ॥ ३ ॥

वस्त्रिणस्त्वस्मिन् भूतान्मात्स्न्यवानुद्दिशतः ।

तत्र लो नीहः कः शोक एकत्रयमुत्पद्यतः ॥ ४ ॥

अनु० अ० ४० । मं० १६, ६, ७ ॥

वरीत्य भूतानि वरीत्यः लोकात् वरीत्य सर्वां प्रविशो विश्व ।

अवस्थाय अव्यक्तमातृत्वात्तस्मात्तन्मात्रमपि न विभेत् ॥ ५ ॥

अनु० अ० ३२ । मं० ११ ॥

आद्यो जगदे वरमे व्योमन् अस्तिन् देवा अधि विश्वे निवेदु ।

अस्तन् देव किमुवा करिष्यति य इतद्दिदुस्त इमे तन्मासते ॥ ६ ॥

आ० मं १ । अनु० १६४ । मं० ३६ ॥

तन्मात्रमिदं तत्त्वतश्च येतसो निवेदितस्मात्त्रयि यत्पुत्रं जयते ।

न जयते वर्चस्वि गिरा तदा स्वयं तवतः कारणेन गृह्यते ॥ ७ ॥

[मन्त्रावली उपनिषद् ४ । १]

O Lord ! the dispeller of the darkness of ignorance and all sorts of pains, please make me firm in the conviction of and lead me forward on the path of *Sanyasa* so that all the living beings may look towards me with the eye of a friend. May I also look towards all living beings with the eye of friend. May we look toward one another ever with the eye of a friend. 1.

O Divine *Agni* (self-refulgent and Pain-dispelling God) please lead us on the path of virtue for the acquirement of physical as well as spiritual wealth as thou knowest all the procedure of works and wisdom underlying therein. Please remove the sinful acts from us which make us stray so that we may remain ever engaged in uttering Thy praise in various ways.

The anchorite who sees all beings in the Supreme Being and his own spirit and Supreme Spirit pervading all beings does not remain in suspense. That he is the real *Sanyasi* is he who realizing God Om in present, controlling all from within and the observer of all sees the benefit and loss of pain and pleasure of all like his own 3

For such a learned *Sanyasi* who knows that all the living creatures dwelling in Him are sentient of pleasure and pain like

his own self what grief and sorrow then remain, for he sees the one alone. 4.

The wise Sanyasi knowing fully all the creatures, all the words, all the quarters and having access to first product of the law eternal enters directly and fully into the Divine Self by his self. 5.

O ye anchorites ! what benefit and happiness would gain from the study of *Veda* etc. scriptures the man who does not know Indestructible God in whom are residing the *Vedas*, all the worlds like earth etc., and all the learned men. That is the knowledge of God can never be attained without learned and he who gaining knowledge does not know God and does not follow His commands, has lost his great purpose of assuming human body. The learned men who know God make them firm in the grandeur and grace of God through Concentration. 6.

Whatever pleasure of happiness visits to the man who has dispelled the dirt of conscience through concentration and has made firm place for his soul in God, can never be described or explained through the organ of speech and it can only be realized by the conscience which has attained it. That is this happiness can never come into description completely. Therefore, Sanyasis should establish them in God and obeying his command i.e. engaged in the impartial, correct, righteousness should make the men happy by preaching truth and disseminating true knowledge. 7.

संन्यासाद् वाङ्मयी विद्वत्पुत्रिणेन विचारितः ।

सङ्कल्पयेत् सान्यासं श्रेयसात्मकम् संन्यासः ॥ १ ॥ [अङ्कः २ । ११२]

सन्त्याम् केनेन सान्यासं न विद्वत्पुत्रिणेन विचारितः ।

सन्त्याम् सान्यासपुत्रिणेन विद्वत्पुत्रिणेन विचारितः ॥ २ ॥

[अङ्कः ४ । १०४]

A Sanyasi should be afraid of the worldly respect treating it like poison and be desirous of the disrespect like nectar as the man who fears from disrespect and desire respect becoming

the fond of praise falls from his position becoming deceptive and liar. Therefore, be there disrespect or respect, be there aggrandizement or insult, be there life or death, be there profit or loss, may be, one love or he create enmity, may be, food, water, cloth, good residence available or not, whether be badly cold or hot weather etc. he should forbear them and should always be firm in refuting *Adharma* proving *Dharma*. He should never accept any thing as excellent *dharma* but these duties.

Neither he should worship any thing but God, nor he should obey any thing against the tenets of the *Vedas*. He should never treat rare or gross and inert matter and even the soul as the substitute of God. He should always accept God as his master and him as his servant and should preach the same idea to others also. He should preach the principles which are conducive to the progress of house-holders, conducive to the augmentation of love free from enmity in father, mother children, wife, husband, brother, sister, friend, neighbours, attendants, elders and youngers

He should warn people against the study the books like Bible, *Quran*, *Parana*, false-pleading and *Kavyalankara* the study and bearing of which make a man passionate and be fallen. He should not ever accept any one as deity of worship except one God, any thing as deity except education, practice of *yoga*, good company, truth-speaking and should not ever accept and make one accept the idols of stone etc. except the living idols like learned persons. He should not ever preach to house-holders of any other worshippable idol except the living parents, teachers, guest wife for husband and husband for wife. *Sanyasa* should always be ready to spread the teachings of the Vedic religion and to refute false religions which do not stand in conformity to the *Vedas*.

He should himself have and make others to have faith in true scriptures like the *Vedas* etc. and should himself discard and make others discard the religions and books which are against the *Vedas*. Possessing good characteristics, actions and nature in him should try to make every one alike and should strictly observe the rules and disciplines of *Sanyasa* which have been

previously mentioned. He should never renounce the act of refuting whatever is to be refutable. He should ever be used of refuting the preaching and teachings of *Astras* i.e. the persons who treat *Brahman*, the Supreme Spirit. He should spread the idea of the qualities, action and nature of Paramount God. Doing such deeds he be pleased and happy and make others happy.

He should always exercise into practice non-violence, speaking of truth, embracing of truth and acting according to truth. He should neither take ever any thing of others through injustice in thought, speech and action nor preach any one to do so. Keeping him always continental and keeping him away from eight kinds of sexual inter-courses preserving semen fluid promoting to gain long life should do the good of all. He should be free from the evils of pride etc. and should never entangle himself in the lustre of the worldly wealths etc. He should always observe the five *yamas* and with them the five *Niyamas* which are described here. The internal and external cleanliness, the perseverance free from the pleasure and displeasure caused by benefit and loss respectively, acceptance of impartial justice as *dharma* and practice of *pranayama yoga* etc. recitation of syllable Om, its meditation in mind and thinking of its meaning—the lord of the universe, and surrender of self to the command of Supreme Lord described in the *Vedas*, enjoyment of blessedness graced by God in life time and attainment of salvation full of blessedness after death—are the chief codes of conduct fixed for a *Sanyasin*.

O Paramount God ! O Lord of the universe ! O omniscient one ! O controller of all from within ! O merciful one ! O just, all-blissful and infinite Lord ! O Eternal, Pure, Intelligent, ever free from bondage ! O Ever mature one ! O Immortal and undecaying ever-pure Supreme Power ! Please by Thy grace making these anchorites engaged in their duties prescribed previously lead them to attain the happiness of absolute salvation.

Here ended the procedure of *Sanyasa* sacrament.

Now here we would describe the last rites of the dead

The last rites of the dead body is called the *Antyesti Sanskara*. There is no other *Sanskara*, thereafter for this body. This is also called by the names of *Naramedha*, *Purushmedha*, *Narayaga* and *Purusheayaga*.

मन्वादिं शरीरम् ॥ मनु० अ० ४० । वं १५ ॥

निवेकादिमन्वादिनां नमर्षस्त्वोदितो विधिः ॥ मनु० [२ । १५]

The sacrament or rite prescribed for the body implies upto the time of reducing it to ashes.

The beginning of the body implies the ceremony of impregnation and end of it implies the cremation i.e., the consignment of body to fire to reduce it to ashes.

Question, Are the rites like *Dashogatra Ekadashah*, *Dvadashah*, *Sapindikarma*, monthly or annual *Gaya shraddha* mentioned in the *Gurudapurana* etc, are false ?

Answer. Yes, surely false as there is no injunction for such things in the *vedas* and therefore they should not be done. The soul departing from the body has neither any connection or relation at all with the previous relatives nor these living relatives have any connection with it. The soul has to take birth according its own desert.

Q. Where does this soul go after death ?

A. To the realm of *yama*.

Q. What is to be called the realm of *yama* ?

A. The realm of *vayu*, the air.

Q. What is this realm of *vayu* ?

A. The space or the void.

Q. Is the *yamaloka* mentioned in the *Gurudapurana* etc. false ?

A. Certainly it is false.

Q. Why then people of the world believe therein ?

A. Due to the absence of knowledge and teaching of the *vedas*. The story concocted and incorporated with *yama* is entirely false as the term *yama* stands to mean the names of following things :—

परिव्रज्या षडसो देवता इति ॥ १ ॥ ऋ० मं० १ । सु० १६४ ।

मं० १३ ॥

अग्नेयं वाय्वीयं यमम् ॥ २ ॥ ऋ० मं० १ । सु० २ । मं० १ ॥

यमस्य सुहृता इति । यमं इ यमो यमस्ययमित्युक्तो यमस्युक्तः ॥ ३ ॥

ऋ० मं० १० । सु० १४ । मं० १३ ॥

यमः धूम्रवर्णो विष्णुः सन्निवसतामो वायुः पुनर्वसुः ॥ ४ ॥

यमु० मं० मं० मं० १० ॥

वाय्वीयं यमम् ॥ ५ ॥ ऋ० मं० मं० १ । सु० २४ । मं० २२ ॥

यमं यमस्ययमस्ययमः ॥ ६ ॥ ऋ० मं० १ । सु० १६४ । मं० ४६ ॥

Here the *yamas* are the names of seasons. 1.

Here *yama* is the name of God. 2.

Here *yama* is the name of Agni, the fire. 3.

Here *yamas* are the names of air, electricity and the sun. 4.

Here also the *yama* is the name of rayu as it has swiftness. 5.

Here *yama* is the name of God.

All these things are called *yama* and therefore, all the fables and fancies of the *Purana* etc. are false.

Procedure (as well as requirements in serial numbers)

विधि — संनियते नृविशाम् सामवेद्विष्णुसूक्तं च विधिं सवितावरुणं वा ॥ १ ॥ सवितावरुणं प्रमद्विष्णुसूक्तं वा प्रमद्विष्णुसूक्तं च ॥ २ ॥ वायुसूक्तं वा सुवसुसूक्तं वा वायुम् ॥ ३ ॥ [अथवा 'विष्णु' ॥ ४ ॥] विष्णुसूक्तं वा ॥ ५ ॥ देवसूक्तं वा सोमसूक्तं वा सुवसुसूक्तं वा ॥ ६ ॥ विष्णुसूक्तं वा वायुम् ॥ ७ ॥ देवसूक्तं वा विष्णुसूक्तं वा वायुम् ॥ ८ ॥ वायुम्

विष्णुलीलावलि वसुधावलि च ॥ २ ॥ सात्वतात्मन्यु० क० ४ । कण्डि १ ।
 सु० १-१०, १२-१७ । तथा कण्डि० २ । सु० १ ॥

1. The dead, if male, should be given bath by men and if female should be given bath by woman. Paste of the rubbed sandal-wood should be applied on the body and it should be dressed with new clothes.

2. Ghee should be in equal proportion to the weight of the dead. Well-to-do persons can use more *ghee* but if in the case of the poor the *ghee* should not be less than 1/2 maund in weight and it should be arranged by a moneyed man or head of the *Panchayata* or by the contribution from the people. Well-to-do persons should mix in ghee the following things in the proportion described against each :

Kesar, saffron—One *masha* in each one *seer* of *ghee*

Kasturi, Musk—One *ratti* " " "

Agar Acquilaria Malaccensis—One *seer* in each one maund.

Tagar Veleriana Walichli — " " "

Sandal-wood powder — " " "

Comphor—as the circumstances permit.

3. Well-to-do persons should arrange for one maund sandal-wood, Twelve maunds fuel wood and *samagri* two times of the weight of the dead body.

4. All these things should be carried to the cremation ground.

5. If there is permanent *Kunda* in the cremation ground for the purpose of cremation, it should be used, if not, the new one should be dug out. The dimension of *kunda* should be as per the following measurements :

i Length should be equal to the length of a man standing with his hands raising up.

ii Breadth should be equal to the breadth of a person sleeping with his two hands stretched, i.e., it should be broader than 1 1/2 yards.

iii Depth should be equal to the height of a standing man's chest.

iv The bottom should be of a yard in breadth.

6. *Kunda* should be made clean and if cow-dung, is available, it should be purified by applying that.

7. Fuel wood should be arranged in the *kunda* just as the bricks are arranged in the wall.

8. *Ghee* should be molten

9. Big spoons should be fixed or tied firmly in long sticks for offering oblations in the fire of the *kunda*. They should be four. Four persons should offer *ahuts* at a time. Spoons should have such capacities that each of them could contain *ghee* in the quantity not more than one *chhatrak* and not less than half of a *chhatrak*.

10. Cremation ground should be situated in the south direction.

11. Dead body should be laid on the fuel-pyre arranged in the *kunda* and be totally covered with fuel wood. The head of the dead should be placed in north direction.

12. Hair of the dead should be removed before giving bath to it.

13. Lamp of *ghee* should be lighted. A man should enkindle a piece of camphor from the lamp and should light the pyre. In lighting the pyre he should first begin from the head and end at the feet. Thus whole pyre should be lighted.

Afterwards the oblations should be offered in the blazing fire of the *kunda* with the following mantras

श्रीगन्धर्व वासु ॥

श्री शीतल वासु ॥

श्री शीतल वासु ॥

श्रीगन्धर्व वासु ॥

श्री शीतल शीतल वासु ॥

It is for *Agni*. Whatever is uttered herein is right.

It is for *Soma*. " " "

It is for *Loka* " " "
(this world)

It is for *Anumati* " " "
(Earth)

It is for *Svarga* " " "
(other world)

Offering the oblations with these five *mantras* fire should be got ablaze and afterwards four persons standing separately should use to offer oblations with the *vedic mantras* and they should drop the oblation in the fire at the sound of *Svaha*.

Ved mantras

सूर्यं वसुमन्त्रसु वसिमात्मा वा वा नमः पृथिवी च वर्मणा ।

अथो वा नमः यदि तम ते हितनीचधीषु वसितिष्ठा शरीरं स्वाहा ॥ १ ॥

O man! after thy death may the power of thy sight be absorbed in the sun and may thy soul go to the atmosphere and may thou go to the luminous region or the earth in accordance with the meritorious deeds thou hast performed here, go to the waters, if it be thy lot and go to the plants assuming different bodies.

अथो वासस्तस्य तं तदस्य तं ते सोऽस्तिवसु त ते अग्नि ।

आतो सिवास्तस्यो वातवैस्तामिर्बहेमं सुकृतासु लोकं स्वाहा ॥ २ ॥

अवसुव पुनरग्ने वितुष्यो वसत माहुतस्वरति स्वधाभि ।

आधुर्वसाम उप देतु तेवः संनमस्तां तन्वा वातवैः स्वाहा ॥ ३ ॥

अग्नेर्वैरं वरिणोविर्वावस्य तस्योचुं अयं वीरता देवता च ।

देवता सुमनुर्हरता अहं वातो वसुविषयव्यवर्धनीयाते स्वाहा ॥ ४ ॥

अं त्वमग्ने तवहृत्सु विधास्या पुनः ।

विधास्यावरोहसु वाकपुत्री आत्मता स्वाहा ॥ ५ ॥

अ० अ० १० । सु १३ अ० ३, ४, ५, ७ १३ ॥

परोक्षिणं तस्मिन् पक्षेऽपि ननु न्य कथमनुसृत्यताम् ।

वेदमतेऽपि संन्यासं कथमा न्य रत्नायां हविषा नुन्य त्वाहा ॥ ६ ॥

नयो नो वायुं त्रयस्य विवेक देवा ननु निरपमर्षका इ ।

नया नः पूर्वं विदः परोक्षेना त्वाहाः कथा इ ननु न्य त्वाहा ॥ ७ ॥

नानास्य कर्मेभ्योऽपि परोक्षेन न्य इत्येवम् । कथमनुसृत्यताम् ।

नानास्य देवा ननु पूर्वं न वेदमतेऽपि न्य त्वाहा ॥ ८ ॥

इयं न्य त्वाहायां हि नोदापि नो न्य विदुः न विदुः ।

नानास्य कथाः न विदुः न ननु न्य रत्नायां नानास्य त्वाहा ॥ ९ ॥

ननु परोक्षेन न्य नानास्य देवैर्ननु नानास्य ।

नानास्य ननु न्यः नाना नानास्य नानास्य नानास्य त्वाहा ॥ १० ॥

ननु ननु नानास्य ननु नानास्य ननु नानास्य ।

नानास्य नानास्य नानास्य नानास्य नानास्य त्वाहा ॥ ११ ॥

न नानास्य ननु नानास्य नानास्य नानास्य ।

नानास्य नानास्य नानास्य नानास्य नानास्य त्वाहा ॥ १२ ॥

नानास्य नानास्य नानास्य नानास्य नानास्य ।

नानास्य नानास्य नानास्य नानास्य नानास्य त्वाहा ॥ १३ ॥

नानास्य नानास्य नानास्य नानास्य नानास्य ।

नानास्य नानास्य नानास्य नानास्य नानास्य त्वाहा ॥ १४ ॥

नानास्य नानास्य नानास्य नानास्य नानास्य ।

नानास्य नानास्य नानास्य नानास्य नानास्य त्वाहा ॥ १५ ॥

नानास्य नानास्य नानास्य नानास्य नानास्य ।

नानास्य नानास्य नानास्य नानास्य नानास्य त्वाहा ॥ १६ ॥

नानास्य नानास्य नानास्य नानास्य नानास्य त्वाहा ॥ १७ ॥

नानास्य नानास्य नानास्य नानास्य नानास्य ।

नानास्य नानास्य नानास्य नानास्य नानास्य त्वाहा ॥ १८ ॥

नानास्य नानास्य नानास्य नानास्य नानास्य त्वाहा ॥ १९ ॥

Here the instruction has been given to soul which is eternal, O *jiva* ! (Soul) your that part, i.e. the soul is separate from body etc. and is unborn and eternal by nature. You make it pure through the practice of austerity. Whatever part, i.e. body, the mortal one be burnt by fire. God, who is self-refulgent grant light to soul. May God who is the all-pervading power grant the soul those good bodies (at the time of rebirth to the soul and may He send the soul to the realm of where the men of good acts go. 2

This dead body has been consigned to flame, O Lord of the universe ! and has been surrounded with *ghae* etc. on all the sides. God gives protection to soul and sends this to see the parent again. In the period of rebirth *jiva* again assuming the body again endowed with length of life and God, who is all-pervading power grants him new strong body. 3

This *jiva* gets its dead body burnt in fire with *ghae* etc. This *jiva* gets it united with the body which possesses sufficient flesh, fat etc. in the series of rebirth. Let he should acquire such a proof that the overpowering fire could not burn his body with *ghae* etc. again and again the cycle of the births and death. This fire many times burn the body in various deaths after births. Therefore, the salvation which is a sound proof be attained by *jivas*.

When this fire burns the body completely and become calm (at some time past) the grass etc. grow on this place and water waters down them. 5

O *jiva* ! you always serve with the oblations of *ghae* etc. in the fire *yama*, the air which is powerful, which is also the cause of death, which gives the way to other *jivas* which is the master of living creatures and which is the source of moving sun etc. heavenly bodies in their respective and joint course. 6

The paramount *yama* (God) knows the good and bad acts of all the *jivas*. Never can be violated and removed by anyone the Divine way of discriminating good and evil deserts in which the

fore-fathers have traversed and all other creatures having birth knowing this way tread it in conformity to their deserts and destined consequences. 7

As grow and please the man of riches with poets, the man controlling him with the scientists of vitality, and the master of vedic speech with verses of the vedas so every one should enjoy with them. Amongst such persons are some ones who give pleasure to learned persons, some enjoy with the performance of yajnas and others are served to please with food etc. 8

O yama (self-controlled jiva) if you have to enjoy the fruit of you some previous actions you will have to come in this world again by birth, you will have to enjoy in the company of the learned men and parent etc. you will have to come across the mantras pronounced by learned men and you would have to enjoy with the things which are meant for performing yajnas. 9

O jiva ! you according to your previous acts, have to come to this world with vitalities and various forms and have to make lighted yourself and others. You have to participate in the affairs of the world. I, the devotee of God will try to attain Him who is as bright as sun and who is your protection. 10

O jivas ! you should tread the path which our fore-fathers have trodden since eternity. O jiva ! you try your best to see both the shining and playing in the matter, God almighty and your soul. 11

O jiva ! you leaving out the sins come again to this and have the company of father and mother and establish yourself in the all-pervading God with control of organs and good philanthropic acts. You shine in the world again with body full of strength and transparency. 12

The men, who come to cremation ground move from it, go here and there and leave it. The learned men has made this place for the dead. God has provided this with days, nights and dew for cremating the dead 13.

O *Jivas* ! You crush Soma plant to obey the command of God and you offer oblations in the fire for obeying the command of God. The *yajna* accomplished and performed in *Agni* goes to firmament. 14.

O *Jivas* ! You always perform *yajnas* with oblation of *ghee* etc. for purifying air and for attaining God and have communion with God, God is amongst all the powerful forces who gives us long life to enjoy a good longevity. 15.

O *Jivas* ! You offer the sweet oblations in the fire for purification of the air which rules over the firmament. Let this our obeisance be due to soers, living fore-fathers who have made the path for us.

O *Jivas* ! This world is a chariot which is black, white, bright red and tremendous in length and breadth and it moves very slowly. It has many things which give name and fame. This world full of wealth like gold etc., has been created only by God.

The four persons offering oblations after giving seventeen oblations of *ghee* with these above mentioned *mantras* should thereafter offer oblations in the same manner with the following *mantras* :—

- प्राण्येभ्य स्वाहा ॥ १ ॥
 वृष्ये स्वाहा ॥ २ ॥ अग्नये स्वाहा ॥ ३ ॥
 अन्तरिक्षाय स्वाहा ॥ ४ ॥ वायवे स्वाहा ॥ ५ ॥
 दिवे स्वाहा ॥ ६ ॥ सूर्याय स्वाहा ॥ ७ ॥
 विश्वे स्वाहा ॥ ८ ॥ अग्न्याय स्वाहा ॥ ९ ॥
 नक्षत्रेभ्यः ॥ १० ॥ अह्नये स्वाहा ॥ ११ ॥
 अस्त्राय स्वाहा ॥ १२ ॥ नाभ्य स्वाहा ॥ १३ ॥
 पुत्राय स्वाहा ॥ १४ ॥ वागे स्वाहा ॥ १५ ॥
 आनाय स्वाहा ॥ १६ ॥ प्राणाय स्वाहा ॥ १७ ॥
 अक्षुभे स्वाहा ॥ १८ ॥ अक्षुभे स्वाहा ॥ १९ ॥
 शीताय स्वाहा ॥ २० ॥ शीताय स्वाहा ॥ २१ ॥
 शीतल्य स्वाहा ॥ २२ ॥ शीतल्य स्वाहा ॥ २३ ॥
 त्वये स्वाहा ॥ २४ ॥ त्वये स्वाहा ॥ २५ ॥

लोहिताय स्वाहा ॥ २६ ॥ लोहिताय स्वाहा ॥ २७ ॥
 मेघोन्मः स्वाहा ॥ २८ ॥ मेघोन्मः स्वाहा ॥ २९ ॥
 माण्डिन्मः स्वाहा ॥ ३० ॥ माण्डिन्मः स्वाहा ॥ ३१ ॥
 स्नातन्मः स्वाहा ॥ ३२ ॥ स्नातन्मः स्वाहा ॥ ३३ ॥
 क्षत्तन्मः स्वाहा ॥ ३४ ॥ क्षत्तन्मः स्वाहा ॥ ३५ ॥
 मन्त्रन्मः स्वाहा ॥ ३६ ॥ मन्त्रन्मः स्वाहा ॥ ३७ ॥
 रेतसे स्वाहा ॥ ३८ ॥ वायवे स्वाहा ॥ ३९ ॥
 आवासाय स्वाहा ॥ ४० ॥ आवासाय स्वाहा ॥ ४१ ॥
 संघासाय स्वाहा ॥ ४२ ॥ विघासाय स्वाहा ॥ ४३ ॥
 उच्चलाय स्वाहा ॥ ४४ ॥ कुक्षे स्वाहा ॥ ४५ ॥
 शोक्ते स्वाहा ॥ ४६ ॥ शोक्तामाय स्वाहा ॥ ४७ ॥
 श्लोक्य स्वाहा ॥ ४८ ॥ तपसे स्वाहा ॥ ४९ ॥
 तप्यते स्वाहा ॥ ५० ॥ तप्यामानाय स्वाहा ॥ ५१ ॥
 तप्ताय स्वाहा ॥ ५२ ॥ वर्णाय स्वाहा ॥ ५३ ॥
 निष्कार्य स्वाहा ॥ ५४ ॥ प्रायश्चित्त्य स्वाहा ॥ ५५ ॥
 मेघजाय स्वाहा ॥ ५६ ॥ यन्त्राय स्वाहा ॥ ५७ ॥
 अन्तकाय स्वाहा ॥ ५८ ॥ कृत्ये स्वाहा ॥ ५९ ॥
 वृक्षणे स्वाहा ॥ ६० ॥ वृक्षहृत्वाय स्वाहा ॥ ६१ ॥
 विज्येन्मो देवेन्मः स्वाहा ॥ ६२ ॥ आवापृथिवीन्मः स्वाहा ॥ ६३ ॥

अनु० अ० ११ [अ० १-३ १०-११]

O *Jivas* 'Know all these things described in the *Mantras* and they are as under :—

Aurs of vitality with their strength, the earth, the ferment, the heavenly region, direction, fire, air, the sun, the moon, the stars, air, purity, eye, ear, hair, skin, blood, fat, flesh, sinews, bones, marrows, semen, rebirth, perserverance, good effort, various activities, uplift, waters, naval, tongue, cleanliness, purifying, enlightenment, sadness, austerity, various activities and agencies of austerity, day, vengeance, repentance, medicine, air, time, death, Supreme Spirit, disobedience of *Vedic* commands, all the physical and spiritual forces and the twain of earth and heaven.

After offering the separate oblations with these above-men-

tioned sixty three *mantras* the oblations further be offered with the following *mantras* :—

सूर्यं चक्षुषा गच्छ वातनात्मना श्वितं च गच्छ धृतिवीं च दर्शयि ।

अथो वागच्छ वरि तत्र ते हितनीचवीं प्रतिलिख्य जरीरं स्वाहा ॥ १ ॥

सोम दूकैश्चः पयसे घृतमेक उपासते ।

वेष्ट्यो नमू प्रधावति तारिचदेवाणि गच्छतात् स्वाहा ॥ २ ॥

ये क्षित्पुत्रं ऋतसाता ऋतजाता ऋतामूयः ।

ऋषीन् तपस्वतो यम तपोवां अग्नि गच्छतात् स्वाहा ॥ ३ ॥

तपसा ये जनामूयस्तपसा ये स्वर्गयुः ।

तपो ये अग्निरे महस्तामिचदेवाणि गच्छतात् स्वाहा ॥ ४ ॥

ये युद्धयन्तो प्रक्रमेयुः क्षुरातो ये तनूत्ययः ।

ये वा सहस्रवक्षिणास्तामिचदेवाणि गच्छतात् स्वाहा ॥ ५ ॥

स्थोनास्मै नमः पृथिव्यनुक्षरा निवेशनी ।

वज्रास्मै नमः तमसाः स्वाहा ॥ ६ ॥

अथैवं जीवा मरुतम्, गृहेष्वस्तग्निर्बहूत वरि प्राणावित ।

मृत्युर्व्यमस्यासौ ह तः प्रचेता अमृतं पितृभ्यो गमयिष्यकार स्वाहा ॥ ७ ॥

यमः परोऽमरो विवस्वान् ततः परं नाति वयमग्नि किञ्चन ।

यमे अमरौ अग्निं ये निविष्टौ भुवो विवस्वानग्न ततान स्वाहा ॥ ८ ॥

अवागूहन्मृतां सर्वेभ्यः कृत्वा तपसां विदधुर्विचस्ते ।

उताविचनावमरम् यत्त वासीवज्रहातु हा मिथुना तरण्युः स्वाहा ॥ ९ ॥

इमो पुनर्गम ते बहनी अनुनीताय वोढवे ।

ताम्यां वनस्य तावत् सन्नितीवाव गच्छात् स्वाहा ॥ १० ॥

अथर्व० का० १८ । सू० २ (म० ७, १४-१७, १८, २७, ३२, ३३, ४६)

O *Jiva*!—You go to the sun through eye, you go to air through vital air, you go to space and earth with your *dharma*s, and go to water and plants if your previous actions are to bear fruit there under God's dispensation of justice.

There are persons who use only juice etc. of plants, there are others who use *ghee* etc., there are also others who use honey may God make the *Jivas* able to get amongst such ones.

O yamas ! (self-controlled *Jiva*) you attain the status of seers observing all austerities and the men who raised their positions from strict observances of austerity and also the status of the men, who are elders and are engaged performing *yajnas*, speaking and dealing in with truth and are disseminator of truth. 3.

O *Jiva* ! you attain the status of even those persons, who have been unsurmountable in austerity and have gained the state of happiness through hardship and who have observed strict disciplines of hardship. 4

O *Jiva* ! you attain the status of those persons who are brave and fight in the tremendous battles, who leaves their body in such undertakings, who give the gift of thousands of rupees etc. in *yajnas*. 5

May this earth be free from thorny difficulties for this departing soul (if it takes rebirth), may it give him accommodation and may it give him ample happiness. 6.

O *Jiva* ! leave this dead whom you have surrounded upto this time under affection and love, you live with others in group and lead the life in this world. You know and realize that the death is, the messenger of God and it has made the vital airs of the living body, leave and go to the rays of moon. Do not suffer from the sadness caused by the bereavement. 7

O *Jivas* ! you realize that the Ordainer of the universe who is the paramount amongst all the powers and there I do not see anyone more supreme to Him. All our *yajnas* are aimed at the attainment of All controlling God. It is sustainer who has spread out this earth. 8.

The forces working out in the night conceal *Sarawa*, the light of the Sun in them for the sake of mortal beings, and return it to the Sun making it full of many colours. This light of Sun gives food to the vital airs called *Prana* and *apana*. This creates the twain of night and day. 9

O Jivas ! I, God, unite two kinds of heat (gross and rare) to make your body endowed with vital airs in the time of rebirth, able for doing its work. Through these two you enjoy in the realm of air and in the assemblies of men. 10

After offering ten oblations with these above mentioned ten *mantras* the further oblations be offered with the following *mantras* :—

अग्नये रविमते स्वाहा । १ ।

ध्रुवस्य तवावर्धयेदधानि जुग्महे ।

यथा नो अन्नं नापरः पुरा जरत आर्घात स्वाहा । २ ।

[ते० आ० प्र० ६ । अ० १]

य एतस्य यचो गोप्तारस्तेभ्यः स्वाहा । ३ ।

य एतस्य यचो रक्षितारस्तेभ्यः स्वाहा । ४ ।

य एतस्य यचोऽग्निरक्षितारस्तेभ्यः स्वाहा । ५ । रघ्वाय स्वाहा । ६ ।

अपाचवाय स्वाहा । ७ । अमितालपते स्वाहा । ८ ।

अपलापयते स्वाहा । ९ । अग्नेय कर्महृते स्वाहा । १० ।

अन्नं नाधीनस्तत्सर्वं स्वाहा । ११ । [ते० आ० प्र० ६ । अ० २]

अग्नये देवानारायं ध्रुवर्षाम् लोकाय स्वाहा । १२ ।

[ते० आ० प्र० ६ । अ० ३]

आयानु देवः सुमनामिदंतिभिर्धमो ह देव प्रयत्नामिरस्ता ।

आसीदतां सुवप्रवते ह वहिष्पूजाय आर्यं यमं शत्रुहृदं स्वाहा । १३ ।

ओजस्य कौष्ठ्यं अगतः पाथिवस्येक इहारी ।

अमं भङ्ग्यध्वो गाव यो राजाऽनपरोधः । स्वाहा । १४ ।

अमं गाव भङ्ग्यध्वो यो राजाऽनपरोधः ।

देवाऽऽग्नौ नक्तो धाधाति येन श्रीः पृथिवी दुदा स्वाहा । १५ ।

हिरण्यकवचान्धुधुमन् हिरण्यधामयःशकान् ।

अस्मानमस्ततो दामं वनो राजाभितिष्ठति स्वाहा । १६ ।

अनो दातारं पृथिवीं वनो विशवर्षिणं अगतम् ।

अन्नाय सर्वमिदमेतं शत्रुहृदापूरकित स्वाहा । १७ ।

अथा अग्नेः अथा अग्नेः अथा अग्नेः ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः । १५ ।

विष्णुदेवः अग्नेः अग्नेः अग्नेः ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः । १६ ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः । १७ ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः । १८ ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः । १९ ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः । २० ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः । २१ ।

[१०. १०. १. १. १.]

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः । २२ ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः ।

अग्नेः अग्नेः अग्नेः अग्नेः अग्नेः । २३ ।

One should know the property of Agni which is the producer of all the metallurgical wealth. 1

The man departing has three bodies-gross, rate and causal. All of us should clean as removing dirt of us. We should lead life in such a way that in this world no disease or cause of death could come to us before the old age. 2

The rays of the moon etc. which are the protecting forces of the path by which the jiva departing from body having are body does go. 3

We should know the preserving forces like medicine etc. which protect the body. 4

Also know of the preserver of these paths. 5

We should always take notice of act which spreads out our fame. 6

Also we should know of the act which defame us. 7

Also we should know the acts and qualities which tell the story of the good acts of the *jivas*. 8

Also we know those things which do not tell the qualities of good acts of the *jivas*. 9

We should know the properties of fire which becomes the means of the grand acts like *Agnihotra* etc. 10

We should try to grasp in mind whatsoever we are not remembering at this juncture. 11

To attain the realm of happiness and light we should know the fire named as *Vatsavyavara* which remains in the body of all. 12

May *yama*, God the ordainer of the universe come into our knowledge with His powers of protection and preservation. May our time of prayer be connected with the adorations given in the *vedas*. Let the men and women participate and take seat in our vast *yajnas* performed for the purpose of attaining grains, good birth and dispelling of the internal enemies like, covetousness, passion, aversion etc. 13

O *jivas* ! you sing with the artistic method the prayer of all-ordaining God who is pervading all the nook and corner of this world, who is the ordainer of all this earthly world and is the unobstructed king of all this. 14

O *Jivas* ! Sing with artistic methods the prayer of ordainer God who is the unobstructed King of all and who has held firm the waters, rivers, deserts, heaven, and earth. 15

Divinity, the imperial majesty is controlling all the world like earth etc. which have gold light in their minds which have their axis, which have resplendent things in them, which are as strong and as steel and He is the master of all and He gives the gift of various worldly things to us. 16

The ordainer of the universe is upholding this earth and He is governing and upholding whole universe. Everything living which has been preserved and maintained by air is under His control. 17

He who knows *yama*, the All-controlling Divinity and His laws can know whatever are the five gross elements, six seasons, fifteen lunar dates and seven stars called seven *Rishis*. In reality only All knowing God can declare that He knows everything. 18

Through His three powers, integration, disintegration, and regulation God produces or gets produced six grand things—the firmament, earth, water, plants, strength and true *vedic* speech. The grand Lord is only one. The metres like *Gayatri Tristup* etc. are contained in All-controlling God. 19

God, the controller and ordainer of the planets and bodies like sun etc. Every day changing to various phenomena the world having the form of cow, horse, man etc. never ends His task. 20

Only on the acceptance of the principle that there exists one all ordaining God the rational discrimination can be made between the men who desire the dealings with honesty and justice and those who are dishonest and unjust in their dealings. 21

O refulgent God ! in this world at the time of death are discriminated the men who serve and respect learned men and who serve the masters of the *vedic* speech. These are the men who attain you. 22

Our father who is the master of all the worldly subjects

launches His activities continuously from eternity on the same nice world-tree on which the *Jiva* with other *Jivas* enjoys the benefit thereof. 23

O *Jivas* ! I, God, uphold this earth for you, I have created the creatures on this earth, I never give pain to anyone. Let the men of wisdom amongst you maintain this world-pillar. Let the King of the land give you all the residence and accommodation to abide. 24

As the days pass one after another, as the seasons united with each other come and go, as the latter does not leave former in the same way manage the lives of the men, mā Lord ! 25

O self-refulgent God ! no man, in your cosmos perform any thing or act which is cruel and fatal to his body, like a monkey, this soul dominated by *Rajas* influences ever encourage and invigorate its enthusiasm. Let it guard itself like the cow which protects her embryo skin-cover. O Self refulgent God ! please make us able to burn our sins and purify my wealth, i.e. make us earn the wealth through right means. Please purify ourselves from sins to face the death. 26

The 26 oblations with these above *mantras* be offered, Thus there are one hundred twenty one oblations, in all, from 'सम्यगे स्वाहा' to 'मृत्यवे स्वाहा' ।

If four persons are engaged in offering oblations the number of oblation thus becomes four hundred eighty four and only two persons give oblations then they become two hundred forty two oblations. If there is more *ghee* the oblations be offered again with these one hundred twenty one *mantras*. These be repeated as long as the body is completely burnt.

When the dead body is burnt all the persons washing their clothes, taking bath, perform the procedure of *Swastivachan*, *Shantikarana* and prayer as described in the *Samanyaprakarana* at the home of the man in whose house the death has occurred, the after having cleaned smeared with smearing things and washed house. They should then offer the oblations of *ghee*

mixed with odoriferous substances pronouncing the *mantras* of *Swastivachana* and *Shantikarana* adding the word *सुखं* where the *mantras* ends. So that the air of the dead go out from the house, fresh air enter it and all remain healthy in their mind. If on the day there comes night : Some oblations be offered and on the following day the oblations with the *mantras* *Swastivachana* and *Shantikarana* be offered.

Thereafter, when there comes the third day from the date of the death, any relative of the dead man go to the cremation ground, picking the burnt bones from the pyre put it at any separate place in the cremation ground. Besides this there remains nothing to be done for the dead as it has been previously proved by the *mantras* of *Yajurveda* *ॐ नमो भूतैर्वायुना* that there is no rite to be done for the dead except consigning the mortals to the flame and picking the burnt bones (from the ashes and throw it somewhere in the cremation ground). Yes ! if he happens to be a well-to-do man he himself in his life time or his relatives after his death in whatever quantity the money or wealth they like, give for or use in the activities of propagating the *dharma* inculcated in the *Vedas*, spreading the teachings and preachings of the *Vedas*, and supporting and protecting orphans — is an excellent thing.

Here ends the procedure of the rite of the dead

Appendix

The equivalent English word for the articles herbs etc, used in sacrament of Sanskarvidhi—

बलाक	Butra Frondosa
समी	Mimosa Suma
वीरल	Ficus Religiosa
बड़	Banyan
गुलर वा उदुम्बर	Ficus Glomerata
कज्ज काक	Mangotree
बिल्व	Aegle Marmelos
कस्तूरी	Musk
केसर	Rotileria Tinetoria, saffron
अगर	Aquilaria Agellocha
तगर	Tabernamutana Caronaria
बवेलकाम्बल	White Sandal wood
दुलावची	Feronia Elephantom
जायफल	Nutmeg
जायत्री	Mace
उड़द	Phaseolus Radiatus
लोमलता लिम्बो	Cocculus Cordi Colius
भांवा हल्दी हल्दी	Turmeric
कुष्ठ	Costus Speciosus Aralucus
मटामासी	Asparagus Racemsus
शिलाजीत	Rock-Exudation
मुस्ता	Cyperus Rotundus
भद्रमोच	A kind of Cyperus
हरीतकी	Terminailia Chebula
अमलक	Ficus Religiosa
मूँड	Dry Ginger
साही बगु का कांटा	The Quill of Porcupine
सिल	Sesumum
मूग	Phaseolus Mungo
अमालमोहा	Clerodendum Phlo Moides
कच्छकारी	Solanum